A

Christian Messenger

TO

ALL PEOPLE.

PUBLISHED BY AUTHORITY OF THE CHURCH OF JESUS CHRIST.

The God of Israel, without variableness or shadow of turning—the same yesterday, to-day and forever.

And they shall wander from sea to sea, and from the north, even to the east, they shall run to and fro to seek the word of the Lord.—Amos, 8: 12.

GLENWOOD, IOWA:
JOURNAL BOOK AND JOB PRINT.
1877.

Digitized by the Internet Archive
in 2011 with funding from
Corporation of the Presiding Bishop, The Church of Jesus Christ of Latter-day Saints

http://www.archive.org/details/christianmesseng00unse

INTRODUCTION.

The object of this Messenger is to show God's Covenants, Priesthoods, Dispensations, and his dealings with man from Adam to the present time; and the families to whom they did descend and the blessings obtained in the descent of those distinguished families who obtained Covenants by virtue of the Decree of God—their Covenants descending from father to son.

"For the words ARE closed up and sealed till the time of the end. Many shall be purified and made white, and tried; but the wicked shall do wickedly, and none of the wicked shall understand; but the wise shall understand."—Daniel 12 ch. 9 and 10 v.

CHRISTIAN MESSENGER

—TO—

ALL PEOPLE.

CHAPTER I.

We have heard a murmuring in the camp, saying "These last have received as much as us who have borne the burden and heat of the day. Then our Lord said," further, "is thine eye evil, because I am good?" and then said "The last shall be first and the first shall be last. Mat xx. 16, also see Rom. ix. 4. Who are Israelites to whom pertaineth the adoption and the glory and the covenants and the giving of the law It can be seen by reading Paul's letters to his Gentile brethren, that the law of adoption was spoken of in two ways: one was they were no more foreigners or aliens or strangers, but fellow citizens in the household of God, and adopted sons and daughters whereby they could cry Abba, Father; and also they become the seed of Abraham. The apostle writes to them they were grafted into the tame olive tree, and partook of its benefits and goodness and covenants and law. But Paul there informs the Gentile brethren that that glory belonged to Israel, and was of Israel.

There was a covenant before Israel was a nation; yea, before the creation of man, and will always exist, which was called Priesthood. It was without beginning of days or end of time, which originated in Christ before the world was, which was called the Melchisedek Priesthood, after Melchisedek, the great high priest, was ordained to and administered it. There was also another covenant, whose origination and beginning was in Aaron, and was a lineal right in the house of Aaron and in the tribe of Levi. Also the first covenant was a lineal right to the house and descent of Abel and Seth, the sons of Adam, and came down through their sons to Melchisedek, and from him to Abraham. This covenant was not to the house of Cain. that covenant was called priesthood, whose origination was in Christ before the world, before day or night was—and the Levitical priesthood originated in Aaron and came down through his sons: which was an appendage of the priesthood of Christ, called the Melchisedek priesthood which you can see in the Book of Doctrine and Covenants, §3, ¶8.

The Melchisedek priesthood was not confined to or descended in any one tribe of Israel, it was only a descent in Seth, and always came down from Father to Son in that descent from one righteous man to

another, and from one high priest down to another, not confined to any family in Seth's lineage, as the Aaronic and Levitical priesthood was a descent and covenant confined to Aaron and sons. This Aaronic priesthood was the only priesthood that went by descent in any tribe of Israel, although it is claimed by some there was a lineal right in the tribe of Joseph of an everlasting priesthood; but where is the covenant to Joseph more than any other family of Seth or of Israel? They cite us to B. and C., § 6, ¶ 3., "Thus saith the Lord unto you with whom the priesthood hath continued through the lineage of your fathers according to the flesh, and have been hid from the world with Christ in God. Therefore your life and the priesthood hath remained and must needs remain through you and your lineage until the restitution of all things, spoken by the holy prophets since the world began: therefore, blessed are you if ye continue in my goodness. A light unto the Gentiles and through this priesthood, a Saviour unto my people, Israel. The Lord hath said it. Amen."

This is plain to be seen that it is through a lineal priesthood that the restitution is to be made; but we deny a lineal priesthood existing in any house or family in Israel, only in the tribe of Levi and Aaron and sons. We will ask the question, why did Christ call John the Baptist more than a prophet? Matt. 11th and 9th, also said there was never a greater prophet born of a woman than John; 11th verse. Surely, because of his priesthood, he was a lawful heir to the Aaronic priesthood: there were many prophets who were ordained to the high priesthood, and also it descended down to Melchisedek, from Abel and Seth even down to Abraham; then it left the Gentile nations and went in Israel; B. and C., Sec. 4, pr. 2. And God ordained the high priesthood in another family of the Gentiles, even Ezaias; it descended down to Jethro, Moses' father-in-law, and then to Moses—all holy and righteous men. Still in the promise–seed of Abel and Seth, here we see two lines of the high priesthood; one in Israel, the other in the Gentile nations. The priesthood in the Gentiles continued down to Jethro and Moses, while the priesthood in Israel was lost. Moses had to go to Jethro, his father-in-law, and there get the priesthood and bring it back again to Israel to lead them to the promised land. When Israel rebelled, God took the priesthood away from them again and Moses with it. This was the last of that priesthood in Israel until Christ brought it again to Israel. Here is two things to be noticed: one is, this priesthood went to Israel three times; first from Melchisedek to Abraham, next Moses brought it back to lead Israel to the promised land; third, Christ brought it again, as Moses had done, which Moses said to Israel, "A prophet will the Lord your God raise up unto you of your brethren like unto me; him shall ye hear." You can see there were two lines of priesthood and two families had it at the same time, but both of the two lines and the different families were of the lineage of Abel and Seth: as we see two sons of Aaron administer the covenants and priesthood of Levi, in the time of the reign of David; which was Abiathar, of the house of Ithamar, the

other was Zadok, of the house of Eleazer. There were also two places for them to administer, one was at the old tabernacle and altar that Moses built in the wilderness. It was then in the high places of Gibeon, where the Lord appeared to Solomon after offering a thousand bullocks See 1 Kings, III, 4 to 6, also see 2 Chron. I, 3 to 4. David took the ark of the covenant after building a tent or tabernacle to put it in He then took it to Jerusalem by the Levites and put it in its place. See 1 Chron. xv, 11. David call for Zadok and Abiathar, the priests, to prepare and take the ark to Zion. Here was two priests administering in the priest's office—Zadok, of the house of Eleazer, and Abiathar, of the house of Himelech, of the house of Ithamar ; both of these priests were of Aaron, but not both of Eleazer and Phinehas, even as the high priesthood was a covenant to all the sons of Abel and Seth, who were righteous and holy men.

It is evident that this high priesthood was never consecrated or confined by a covenant from God to any tribe or family in Israel. Paul, speaking of Christ's coming, and having the Melchisedek priesthood, plainly says it was not by descent, (that is, not by descent in any tribe in Israel), for Christ was of the tribe of Judah, of which nothing was said concerning the priesthood. This ought to set aside and put an end to all controversy about the Melchisedek priesthood being a lineal right to any tribe or family in Israel. Paul, most assuredly, had reference to that, that it did not descend in any tribe in Israel, as we see it descended from father to son in the family of Abel and Seth; but nothing was said about the priesthood descending in the first-born in Seth, but it descended from one righteous man to another; therefore it appears the Melchisedek priesthood was obtained by righteousness rather than the first-born blessing, also the kingdom was taken from Saul for offering sacrifice which belong to Samuel, who was a son of Levi Samuel said to Saul, he had done foolishly! 1 Sam xiii, 13. "The kingdom should not continue, for God had sought a man after his own heart to be captain over Israel" So, you see, the kingdom was taken from Saul for offering sacrifice when there was a son of Levi to do sacrifice. 1 Sam. xiii. 12 to 14. David, also, in the first of his reign over Israel, ignorantly erred and started with the ark in a new cart to Zion. At Jerusalem the oxen to it were driven by Uzza; he was struck dead when he came near the ark. David greatly feared the Lord, and said, "How shall the ark of the Lord come to me." 2 Sam. vi. 7 to 9, also 1 Chron. xiii, 12 to 17. David after that found his error and took it to Zion gloriously by the Levites, 1 Chron. xv, 1 to 16. By reading this you can see that God is a covenant-keeping God and would not have his covenants to Levi and Aaron omitted or neglected—even not by David or his sons; but they had to keep those covenants sacred and holy before the Lord. So must all God's covenants be kept sacred and holy, or it will be wrath and indignation against them from the Lord. If we can omit, put away or neglect one covenant, we can two: if we can two,

we can all, or, if one man can omit or dishonor one covenant, another man can do the same. That would destroy all God's holy covenants; but all God's covenants must be kept sacred and holy, and we must strive to see and find what they are and where they belong, and to what house or family they belong and how long they continue, and in what family they descended.

CHAPTER II.

There was no family in Israel that had a lineal descent of priesthood and kingdom except Aaron and David. Even the house of Ithamar was cut off from the priesthood for dishonor and profanity to the covenants of Levi. See 1 Sam. ii, 27. to the end of the chapter. You can see Hophni and Phinehas, the two sons of Eli, who were descendants of the house of Ithamar, the son of Aaron. These two sons dishonored the priestly offerings and covenant of Levi.

God sent a prophet to Eli who prophesied against him for the evil his sons did for his allowing them to do so much evil. Their father was a high priest and judge over all Israel, and had power to make his sons do right or put them out of the sanctuary; yet he would suffer them to administer those holy covenants and ordinances that belong to the covenants of the Levitical and Aaronic priesthood. He still let them go on doing those evil things. Then the same prophet came to Eli, their father, and said unto him, "Thus saith the Lord," (1 Sam. ii, 27. as follows:) "Did I plainly appear unto the house of thy father, when they were in Egypt in Pharaoh's house? And did I choose him out of all the tribes of Israel to be my priest, to offer upon mine altar, to burn incense, to wear an ephod before me? And did I give unto the house of thy father all the offerings made by fire of the children of Israel? Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honorest thy sons above me, to make yourselves fat with the chiefest of all the offerings of Israel, my people? Wherefore, the Lord God of Israel saith, I said indeed *that* thy house, and the house of thy father, should walk before me forever. But now the Lord saith, be it far from me; for them that honor me I will honor, and they that despise me shall be lightly esteemed. Behold, the days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an old man in thine house. And thou shalt see an enemy *in my* habitation, in all *the wealth* which *God* shall give Israel: and there shall not be an old man in thine house forever. And the man of thine *whom* I shall not cut off from mine altar *shall be* to consume thine eyes, and to grieve thine heart: and all the increase of thine house shall die in the flower of their age. And this *shall* be a sign unto thee, that shall come upon thy two sons—on Hophni and Phinehas; in one day they shall die, both of them. And I will raise me up a faithful priest, *that* shall do according to *that* which *is* in mine heart and in my mind; and I will build him a sure house, and he shall walk before mine anointed forever."

You can see in the 35th verse, "I will raise me up a faithful priest that shall do according to that which is in my heart and in my mind, and I will build him a sure house and he shall walk before mine anointed forever." We see all of the said prophecy fulfilled, as we see Eli's two sons cut off in one day, even so all the house of Ithamar was cut off as the last said prophet did predict: 1 Sam. xiv, 3. We see the descendants of Eli administering before Saul and wearing an ephod. And again we see, 1 Sam. xxii, 9, to the end of the chapter, Doeg, the Edomite, a chief herdsman of Saul, accused Ahimelech, the son of Ahitub, a descendant of Eli to Saul, who said he saw David come to Nob, the city of the priests, to Ahimelech, whom he said gave him victuals and a sword, and inquired of the Lord for David. It was true he gave him shue bread and a sword, but Ahimelech denied inquiring of the Lord to Saul for David, and plead that he ignorantly done those other things. Saul would not excuse or hear him, but killed him and eighty-five priests, and utterly destroyed Nob, and killed with the sword both man, woman, child and sucklings. He destroyed Nob and all in it, except Abiathar, the son of Ahimelech, who fled to David with an ephod, as you can see, 1 Sam. xxiii, 6.

David was then supplied with a priest and ephod, who had the priesthood and covenants of Aaron, to enquire of the Lord, which he did, and saved the city, Keilah. At the same time Saul deprived himself of the priesthood and priest with the ephod; therefore was without means or priesthood to inquire of the Lord, and was driven to the necessity of going to the witch of Endor to raise Samuel, who had the priesthood, to get an answer from God.

Abiathar, the son of Ahimelech, a descendant of Eli, who was the only one that escaped out of Nob, and was of the house of Ithamar, who was a priest, and had an ephod by which David got answers of God. And God raised up another faithful priest, Zadok, of the house of Eleazer, as you can see the lineage of the second said priest, 1 Chron. xxiv, 3. They both administered before David down till Solomon, who deposed Abiathar from the priesthood—the last priest of Eli, of the house of Ithamar, 1 Kings, ii, 26; and left Zadok, of the house of Eleazer, a faithful priest, who, and descendants, was to administer before his anointed forever: even before David and his sons forever; even before Christ—a son of David—while the arm of the priesthood of Ithamar was cut off from the priesthood of Levi. Surely God's anointed was David and sons.

We see an everlasting covenant and priesthood to Phinehas, the son of Eleazar, Numbers, xxv. But where is an everlasting covenant to Ithamar or his sons? We see Samuel anoint Saul, (1 Sam. x, 1.) and David king, 1 Sam. xvi, 13. And we again see Zadok anoint Solomon king over all Israel, 1 Kings, i, 39. And again we see John the Baptist baptize Christ, (Mark, i, 9), and sent to prepare the way before him, and the first to proclaim Christ the son of God, Matt. iii, and Mark, i, and from 1 to 11. All these administrations to those kings were descendants of Levi and the sons of Aaron.

Notwithstanding those great kings, they had to have their designation and anointing by the Aaronic and Levitical priesthood and sons of Aaron, who were prophets, (2 Sam. xv, 27.) David, the king, said unto Zadok, the priest: "Art not thou a seer?" and Samuel was placed with Moses, (see Jer. xv, 1), though Moses and Samuel stood before me, yet he (the Lord) would cut Israel off out of his sight. Psalms, xcix, 6. "Moses and Aaron among the priests, and Samuel among them that call upon His name; they called upon the Lord, and he answered them. He spake unto them in the cloudy pillar; they kept his testamonies, and the ordinance that he gave them." Also see Acts, iii, 24. "All the prophets from Samuel, and those that follow after, as many as have spoken, foretold of these days." Who will say and insist on the tribe and house of Joseph administering between Aaron and sons, and David and sons?

CHAPTER III.

We will now go on with God's covenants to Aaron and sons. You can see Aaron and sons consecrated, and Moses put the ephod upon him and girded him with the girdle of the ephod, and put the breastplate upon him, also he put in the breastplate the Urim and Thummim, and upon his fore-front he put the holy crown, as the Lord commanded Moses, and he poured the anointing oil upon Aaron's head, and anointed him to sanctify him Lev. viii, 7 to 12; also see Exod. xxviii, 29 to 30. "And Aaron shall bear the names of the children of Israel in the breastplate of judgment upon his heart, when he goeth in unto the holy place, for a memorial before the Lord continually. And thou shalt put in the breastplate of judgment the Urim and Thummim; and they shall be upon Aaron's heart when he goeth in before the Lord; and Aaron shall bear the judgment of the children of Israel upon his heart before the Lord continually." Also see Num. xxvii, 21: "And he (Joshua) shall stand before Eleazar the priest, who shall ask counsel for him after the judgment of Urim Thummin before the Lord; at his word shall they go out, and at his word they shall come in." Also see Deut. xxxiii, 8: Moses said of Levi: "Let thy Urim and thy Thummim be with thy holy one." Surely "thy holy one" was Christ. Mark well, and notice what Moses said of Levi; "*Thy* Urim and *thy* Thummim." *Thy* is the same as to say his (Levi's) Urim and Thummim would be with the holy one, even Christ, which we will notice again hereafter. See Deut. xxxiii, 9: "They have observed thy word and kept thy covenants." 10 verse: "They shall teach Jacob thy judgments, and Israel thy laws" Ezra, ii, 63. "The Tirshatha said unto them (the priests that lost their genealogy), that they should not eat of the most holy things, until there stood up a priest with the Urim and Thummim" We here can see the Urim and Thummim was an inherited right to Levi, and used by the priests—even after the Babylonian captivity—and by no other.

Why, then, was it used by Joseph Smith? Surely by the law of

adoption—the same as we see Timothy and others use the office of Bishop, which the Book of Covenants plainly says cannot be used, when a literal descendant of Aaron can be found! So is it with all the covenants that belong to the priesthood of Aaron and sons. We have seen Saul, of the tribe of Benjamin, a king over all Israel, and also Uzziah, king of Judah, and son of David—both of them were destroyed and cut off for using the covenants of Levi!

We will again return to the covenants of Levi: Exod. xxix. 9, the priest's office shall be Aaron's and sons "for a perpetual statute" (Lev. x. 10). "that ye (Aaron's sons) may put the difference between holy and unholy, and between clean and unclean. Num. xxv, 10 to 13. "The Lord spake unto Moses, saying, Phinehas the son of Eleazer, the son of Aaron the priest, hath turned my wrath away from the children of Israel while he was zealous for my sake among the children of Israel, that I consume them not in my jealousy. Wherefore say, Behold, I give unto him my covenant of peace, and he shall have it, and his seed after him, even the covenant of an everlasting priesthood; because he was zealous for his God, and made an atonement for the children of Israel." Judges, xx, 27 to 28. "The children of Israel inquired of the Lord, (for the ark of the covenant of God was there in those days; and Phinehas, the son of Eleazer, the son of Aaron, stood before it in those days,) saying, shall I yet again go out to battle against the children of Benjamin?" Ezekiel, xliv, 23. "They (the sons of Aaron), shall teach my people the difference between the holy and profane, and cause them to discern between the unclean and the clean, and in controversy they shall stand in judgment; and they shall judge it according to my judgment; and they shall keep my laws and my statutes in all my assemblies." 2 Chron, xv, 3. "Now for a long season Israel has been without the true God, and without a teaching priest, and without law." Deut. xxi, 5. "The priests, the son of Levi, shall come near; for them the Lord thy God hath chosen to minister unto him, and to bless in the name of the Lord; and by their word shall every controversy and every stroke be tried." See 1 Chron. vi, 1 to 15 There you can see the sons of Levi, Aaron, Moses and Miriam, their sister, and the line and descent of Eleazar, the son of Aaron, through Phinehas and Zadok down to the Babylonish captivity. Again you can see in the same chapter, 49th to 53d verse, the descent of Eleazar, the son of Aaron, down to Zadok, and also see the cities of refuge given to them, while we see the other cities given to the other Levites who are not of the sons of Aaron. Here is one thing to be noticed: Though the descent of Eleazar, which was given twice, while Moses, Miriam and Ithamar, a son of Aaron, was not given there, the singers, who were of the Levite lineage, were given there, and they placed in their courses to sing in praise to God. Also see Deut. viii, 5: "For the priest, the Lord thy God hath chosen him out of all the tribes to stand to minister in the name of the Lord, him and his sons forever." Deut. xvii, 8 to 13. "If there ariseth a matter too hard for the in judg-

ment, being a matter of controversy, thou shalt come unto the priests, the Levites, and unto the judge, and they shall show thee the sentence of judgment, and thou shalt do according to the sentence; they shall show thee according to the sentence of the law, which they shall teach thee."

Here you can see the hard things and supreme judgment in Israel was of the priests, the sons of Levi. Also see Num. xxvi, 58 to 62, There you can see Kohath, a son of Levi and father of Amram. You can also see Amram's wife was a daughter of Levi and a sister to Kohath. Amram's father, a son of Levi, and both Kohath and Amram's wife were born to Levi in Egypt; this makes Amram of the full blood of Levi, he being the father of Aaron, Moses and their sister Miriam. They were all full blood of Levi, and Aaron's wife was a daughter of Israel; this makes Aaron, Moses and Miriam of the promised seed, and, as the prophet said, they were sent before Israel to lead them to the promised land. You can see, Micah vi, 4: "For I, the Lord, brought thee (Israel) up out of the land of Egypt, and redeemed thee out of the house of servants. And I sent before thee Moses, Aaron and Miriam." Here you can see a woman of this family was included in the presidency to lead Israel—who were all the children of Amram—which makes Aaron's sons of the promised seed in full, as their father and mother were of the seed of Abraham, Isaac and Jacob. Although Moses was of a full son of Levi, yet his wife was of a Gentile nation, and his sons partly of the same We see the priesthood and covenants were given to Aaron and sons, while we see Moses' sons placed with the other Levites who had not the priesthood. See I Chron. xxiii.

CHAPTER IV.

When David was old and soon to go the way of all the earth, he made Solomon king, and gathered together all the princes, and the priests and Levites, which consisted of three families, who were of the three sons of Levi—a son of Jacob in Egypt, Kohath, one of the three sons of Levi born in Egypt, namely, Gershon, Kohath and Merari. Kohath was Aaron's and Moses' grandfather, and he had four sons, namely, Amram, Izhar, Hebron and Uzziel, who were their uncles, except Amram, who was the father of Aaron, Moses and Miriam. You can see in the same chapter that those Levites who were not of the sons of Aaron were divided into four divisions; one division was for building the temple, the next for officers and judges, then porters, and singers, players on instruments of music, to praise the Lord; see 14th verse, where Moses' sons were placed and administered with those sons of Levi that were not of the sons of Aaron. See 13th verse. "The sons of Amram were Aaron and Moses; and Aaron was separated that he should sanctify the most holy things, he and his sons forever: to burn incense before the Lord; to administer unto him and bless in his name forever." The next verse we see Moses' sons named

among the other Levites. We see two holies or divisions in the sanctuary; in Moses' law they were holy, and most holy. Aaron and sons were separated that they should sanctify the most holy things forever. We have seen Moses stand and judge Israel from morning until evening, until Jethro, the priest of Midian, showed him his error, and instructed him more perfectly. He then only judged the hard things. After that we see Moses, by the commandment of God, place the breast-plate of judgment on Aaron's heart, and after that the hard things were judged by Aaron and sons. Exod. xv. 20, where we see Miriam expressly called a prophetess, the sister of Aaron; again we see Miriam talk to Aaron and complain of Moses marrying in a Gentile nation, and saying, "Hath not God spoke to us as well as him?" That was displeasing to the Lord, as Moses was their brother, and it was for the Lord to judge between their children and those whose blood was mixed with other nations.

Moses went up into the mount of God, which was Mount Horeb and Mount Sinai, and left the rule and business with Aaron and Hur, Exod. xxiv. 13 and 14. This would seem as though they were the presidency, yet that is not so expressly named, as we have seen that Moses, Aaron and Miriam were sent before Israel to lead them to their promised land. It seems Hur was the husband of Miriam, and could use some of the Levitical rights in the presidency.

CHAPTER V.

Some have said Samuel was not of the descent of Levi but of Joseph and Ephraim, and they cite to 1 Sam. i. 1, to prove it, where it says, "Elkanah, the father of Samuel, was of Mount Ephraim, and his father an Ephrainite." It was a custom in Israel to call the name of an individual or family after the name of the country they lived in or came from, as we can see in many instances. The same we can see in 2 Kings, iv. 8: Elisha passed on to Shunam to a certain place in Israel. Again, 12 verse: a woman in that place called a Shunamite. Again, see 25th verse, where she was again called a Shunamite. This was a common thing in Israel to call their people after the place they came from and after the place they lived in, which all Bible readers should know. And as the Levites and sons of Aaron had no land separated and given to them (only cities and suburbs), Joseph was divided into two tribes—Ephraim and Menassa—to make the twelve tribes, as Levi had to administer the covenants and priesthood for all the twelve tribes—they had cities given them among all the tribes, and Samuel's place and city was among or in the tribe of Ephraim, which would give him or cause him to be called an Ephrainite. You can see even the Mount where his father lived was called Ephraim, because it was on the land that fell to Ephraim when Joshua divided the land by lots. And the priests and Levites were called Ephrainites and Ephraimites; and even Ephraim, themselves, were called Ephrainites. When the Levites and priests had their towns and cities and suburbs in the midst of Ephraim, and on their lands,

why should any suppose they would be exempt and not be called Ephraimites?—to let it be known where and in what tribe those priests, the sons of Levite cities were, and where they lived. There were many priests in Israel. They attended to their ministry and done sacrifice by turns and regular courses. They had to go to the sanctuary and altar out of their cities. There was one high priest that attended to, and saw that the light was kept burning continually, and control and preside over the priesthood, which was Eli, the high priest at that time. 1 Sam. i, 3. We see Elkanah, the father of Samuel, go out of his city to sacrifice; (ii, 11) and Elkanah went to his city, and Samuel, the child, did administer unto the Lord before Eli the priest, (see 18th verse); but Samuel ministered before the Lord—being a child girded with a linen ephod. There we can see Samuel's father came up yearly to offer sacrifice. All who read and understand the covenants to Levi, would know that Joseph or any other tribe in Israel could not go into the sanctuary and administer the priestly office before the high priest except the sons of Levi and administer the priestly offerings. We see Samuel with an ephod administering the priests' offerings before the high priest in the sanctuary continually. If God would allow one tribe he would two, and if he would two, he would all. And what would God's covenants amount to? Again, we see Samuel go down to Bethlehem to anoint David king; where he offered sacrifice, and was going down to Saul before that to offer sacrifice, but Saul did not wait, but offered a sacrifice himself; and when Samuel came Saul excused himself by saying that he had not come in time, and he forced himself and sacrificed. Samuel said he had done foolishly, the Lord had chosen another better than him, for the kingdom was virtually taken from Saul then. Surely God would not cut Saul off for offering sacrifice, and him doing the same thing himself, which surely would be the case if Samuel was not of the tribe of Levi or son of Aaron. We might say more in reference to God's wrath against those who use and profane his covenants to Levi. Even David erred and Uzzah was struck dead for David's error in taking the ark up to Zion at Jerusalem in a cart driven by Uzzah, which belonged to the Levites to carry it. And when they carried it David saw the Lord helped the Levites. He then took it up with songs and joy—carried by the Levites. See the difference: one struck dead while the Lord helped the other—even the Levites. Num. xviii, 1. The Lord said unto Aaron: "Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary: thou and thy sons with thee shall bear the iniquity of your priesthood. Thy brethren also of the tribe of Levi—the tribe of thy father—bring thou with thee that they may be joined unto thee, and minister unto thee; but thou and thy sons with thee shall minister before the tabernacle of witnesses, and they shall keep thy charge and the charge of the tabernacle; only they shall not come near the vessels of the sanctuary and the altar, that neither they nor ye also die. They shall be joined unto thee, and keep the charge of the tabernacle of the congregation for all the service of the tabernacle, and a stranger

shall not come nigh unto you, and ye shall keep the charge of the sanctuary and the charge of the altar; that there be no wrath any more upon the children of Israel Behold, I have taken your brethren, the Levites—from among the children of Israel; to you they are given as a gift for the Lord to do the service of the tabernacle of the congregation. Therefore thou and thy sons with thee shall keep your priest's office for everything of the altar; and within the veil; ye shall serve; I have given your priest's office unto you as a service of gift; and the stranger that cometh nigh shall be put to death. The Lord spoke unto Aaron: Behold! I also have given thee the charge of my heave offerings of all the hallowed things of the children of Israel; unto thee have I given them by reason of the anointing, and to thy sons by an ordinance forever." Num. iii, 5 to 14. The Lord spake unto Moses, saying: "Bring the tribe of Levi near and present them before Aaron, the priest, that they may minister unto him. And they shall keep his charge, and the charge of the whole congregation before the tabernacle of the congregation, to do the service of the tabernacle. And they shall keep all the instruments of the tabernacle of the congregation, and the charge of the children of Israel to do the service of the tabernacle. And thou shalt give the Levites unto Aaron and to his sons; they are wholly given unto him out of the children of Israel And thou shalt appoint Aaron and his sons, and they shall wait on their priest's office; and the stranger that cometh nigh shall be put to death." And the Lord spake unto Moses, saying: "And I, behold, have taken the Levites from among the children of Israel, instead of all the first-born that openeth the matrix among the children of Israel. Therefore the Levites shall be mine; because all the first-born *are* mine, for on the day that I smote all the first-born in the land of Egypt, I hallowed unto me all the first-born in Israel, both man and beast; mine they shall be: I *am* the Lord."

CHAPER VI.

Read on and you will see there were more of the first-born of Israel than there were of the Levites. Israel had to pay five shekels apiece for all they had more of the first-born than there were of all the Levites, and the money given to Aaron and sons. The Levites then were the Lord's instead of the first-born of Israel; for the first-born in Egypt was slain to redeem and deliver Israel. He slew all the first-born in Egypt and took all the first-born of Israel for them, and then took all the Levites for the first-born of Israel. They were given to Aaron and sons, as previously mentioned, as an everlasting covenant to keep his charge in the service of tabernacle and altar, as before mentioned. Mount Sinai was called Mount Horeb, and sometimes called the Mount of God, where the Lord had appeared in a burning bush to Moses; and said Israel should come and serve him in that mount. That mount was distinguished and notable in the desert and wilderness of Sinai, and sometimes called after the desert and wilder-

ness it was in, yet it was Horeb, and the Mount of God. It was the Mount that God appeared on at the first to Moses. And again, when it burned and smoked with fire, and all Israel heard God speak on it; and give the law to them; and He wrote it on tables of stone, and Moses laid it up in the ark for the priests to always teach Israel. See Num. iv, 1 to 16, where the Lord separated three families of the three sons of Levi to their administrations and services in the tabernacle, which was for them to carry in the wilderness all the tabernacle and the vessels in the tabernacle, when they were prepared and covered from their view by Aaron and sons; and they put staves to carry them by. To the descendants of Kohath (one of the three sons of Levi), the holy vessels and all the sanctified things, and the ark, and, all that was within the veil, was for them to carry at the order and charge of Aaron's sons. After Aaron and sons finished taking them down and put staves in those things that had to be carried by staves and the other holy things was put on bearers, to carry all had to be covered from the view of the sons of Kohath. All the sons of Kohath, that were not of the presidency, had to carry those holy and sanctified things. Moses, at the commandment of the Lord, set the tabernacle forward or moved it from one stopping to another. Notwithstanding they had to carry those beautiful and holy things, yet they were not allowed under penalty of death to uncover or see them—only carry them on staves and bearers. Yet this placed the descendants of Kohath in a more honorable and holy situation than the descendants of the other two sons of Levi—yet it was a more responsible and dangerous situation. This, then, placed them in a situation that they were liable to be cut off: Num. iv, 17 to 20: "And the Lord spake unto Moses and unto Aaron, saying; Cut ye not off the tribe of the families of the Kohathites from among the Levites. But thus do unto them that they may live and not die, when they approach unto the most holy things. Aaron and his sons shall go in and appoint them, every one, to his service and to his burden. But they shall not go in to see when the holy things are covered, lest they die." Here are two things to be noticed: one is, what would it take to keep the Kohathites from being cut off? Surely it was for Aaron and his sons to go in and appoint them to their place, and for them not to come in until Aaron and sons covered the holy things, lest they see them and die. How can it be that Samuel was not of the sons of Levi when he wore an ephod and ministered in the tabernacle continually? He did not only administer those holy things and covenants, but was a judge over all Israel, which belong to the sons of Aaron by right of covenant.

We now return and will say only a few words in reference to the other two sons and descendants of Levi, namely, Gershon and Merari. Brothers of Kohath, and sons of Levi, born to Levi in Egypt, they carried the boards and all the outward material of the court and tabernacle. Their charge was under the hand of Ithamar, son of Aaron. (Num. iv., 28, also 33.) Eli, the high priest, descended from Ithamar, the last of their descent, was cut off from the priesthood by Solomon. (Num. iv., 16.) To the office of Eleazer, the son of Aaron, the priest, pertaineth the oil.

for the light, and the sweet incense, and the daily meat offering, and the anointing oil, *and* the oversight of all the tabernacle, and of all that therein *is*, in the sanctuary, and in the vessels thereof" Here we see the anointing oil belonging to the office and administration of Eleazar, the priest, the son of Aaron. Surely it was for them to use and anoint with—as Zadok, a descendant of Eleazar, took oil and anointed Solomon king, and Samuel anointed Saul and David king. Who will say the house of Joseph or any other tribe in Israel could legally administer those covenants that belong to the Aaronic priesthood in the sanctuary, as well as elsewhere, in the midst of priests and sons of Aaron, and that, too, in preference and above them all, when the Lord strongly rebuked David, and struck Uzzah dead for carrying the ark in a cart that belonged to the Levites to carry. See Num. xvi, where Korah, Dathan and Abiram, with two hundred and fifty great men, rose up in rebellion against Moses and Aaron. These men were Levites, who were not of the seed of Aaron, that the Lord had taken for the first-born of Israel. He brought them near him to the service of the tabernacle, as we have have said; yet they were not satisfied with that—they were determined not to stop at that—but to be equal or before Aaron, who had the priesthood. You can see, Num. xvi, 8 to 12, as follows: "And Moses said unto Korah, Hear, I pray you, ye sons of Levi: *Seemeth it but* a small thing unto you, that the God of Israel has separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them? And he hath brought thee near to *him*, and all thy brethren the sons of Levi with thee; and seek ye the priesthood also? For which cause *both* thou and all thy company *are* gathered together against the Lord; and what *is* Aaron, that ye murmur against him?" Here we can see they were not satisfied with Aaron, and wanted to be equal to if not before him. Num. xvii: Here we see the head of each tribe—the twelve tribes called princess—each of those heads laid up a rod in the tabernacle after their names (for each tribe was written on them). Aaron's name was written on his rod for the tribe of Levi. When that was done for a trial and test, as they had murmured against Aaron's right to the priesthood, and had rebelled as well as murmured against Moses for bestowing the priesthood on Aaron. To put an end to that dispute and murmuring the Lord made a test and trial of the rod, by which the Lord said he would put away the murmuring of Israel; and when the test was made and Aaron's rod blossomed and brought forth, the murmuring ceased against Aaron and Moses. Then the Lord commanded the rod to be laid up in the tabernacle for a witness against the rebels. It is to be seen that the rebellion was because Aaron was chosen and given the priesthood—as the murmuring ceased. When the test was made Aaron proved to be the man that God chose when his rod blossomed and yielded almonds. The Lord said to Moses that He had quite taken away their murmurings from me, that they die not; see Num. xvi, 39 to 41. We

see here the two hundred and fifty rebels that took censers and put incense in them, were burned; and the censers picked up by Eleazar the priest, and made plates of to cover the altar: see 40th verse, "To be a memorial unto the children of Israel that no stranger which is not of the seed of Aaron, come near to offer incense before the Lord; that he be not as Korah, and as his company: as the Lord said" and done by Moses. Here are two or three things to be noticed; one is, all were called strangers who were not of the seed of Aaron, even all Israel. The Levites themselves, who were not of the seed of Aaron, were not allowed to go in or administer those covenants to Aaron and sons. Neither would the Lord allow any of the tribes of Israel to use or administer any covenant he gave Levi. Surely, all know the sons of Aaron are Levites. But the Levites are not all the sons of Aaron. The twelve tribes had their heads [all princes] while Aaron was head of the Levites. It is true the Levites who were not of the sons of Aaron had blessings bestowed upon them—that the Lord gave them; as in Exod. xxxii, 26 to 30. There Moses, after destroying the calf—the idol that Aaron made—stood in the gate and said, "Who is on the Lord's side? let him come unto me." And all the Levites came unto him. Then Moses said, "Slay with the sword every man, his neighbor, and his brother." And they did so, and slew about three thousand of their brethren. Here, it appears, none but the Levites obeyed Moses. All the tribes refused to come out on the Lord's side; and it appears they did not, while Levi did not only come out on the Lord's side, but sacrificed their feelings and sympathies, and obeyed God, and killed with the sword their brethren and neighbors, and made an atonement for Israel for the sin of their worship of the idol calf; and God blessed them. See 26th verse, where Moses said: "Consecrate yourselves to-day to the Lord, even every man upon his son and upon his brother, that he may bestow upon you a blessing this day." Here we see the Levites obtain a blessing and consecration.

Phinehas, the son of Eleazar, obtained a blessing and covenant of an everlasting priesthood, when he made an atonement for all Israel, by killing the two adulterers and idol worshippers of Baalpeor, which were a man of Israel and a daughter of Moab—a Midianitish woman Num. xxv.

CHAPTER VII.

There was a lineal descent of priesthood from Abel and Seth down to Noah, and from Noah to Abraham, who was a descendant of Shem, one of the sons of Noah, that he blessed. 1 Chron. i, 17. Shem was the first born of Noah. Abraham was not the first born of Melchisedek, by whom Abraham first received the priesthood, but both Melchisedek and Abraham were descendants of Seth. It will not do to call all the tribe of Ephraim, Ephraimites; we see Jesse, the father of David, called an Ephraimite. 1 Sam. xvii, 12. Surely Jesse was of the house of Judah. 1 Chron. vi, 22 to 29. There you can

see Samuel was of the same tribe thatMoses, Aaron and Miriam were —even a descendant of Kohath, one of the three sons of Levi, born to Levi in Egypt 1 Sam. vii 9 to 11. And Samuel took a lamb and offered it for a burnt offering wholly unto the Lord. As Samuel was offering up the burnt offering the Lord thundered on the Philistines. 1 Sam. x. 8. Samuel said to Saul: "Thou shalt go down before me to Gilgal, and I will come down unto thee to offer burnt offerings and to sacrifice sacrifices of peace offerings. Seven days shalt thou tarry, until I come and shew thee what thou shalt do." There was no time mentioned when he should go down to Gilgal, but it was expressly named that Saul should wait seven days for Samuel to come and sacrifice both peace and burnt offerings. But Saul did not wait for Samuel to come down to do sacrifice, but done sacrifice himself, which belonged for Samuel to do. When Samuel came down he said to Saul: "You have done foolishly; thou hast not kept the commandments of the Lord; if you had the Lord would have established thy kingdom upon Israel forever, but now it shall not continue —the Lord has sought a man after His own heart to be captain over His people." 1 Sam. xii. 10 to 15. Samuel offered both peace and burnt offerings before going to battle, and Saul was cut off for doing the same; surely, because Saul usurped the covenants that belonged to the Levitical priesthood, which belonged to Samuel by an inherited right. Solomon's temple was called the sanctuary, 2 Chron. xxvi. 18: also 1 Chron. xxii. 17 to 19. The tabernacle Moses built was called the temple. 1 Sam. i. 9; also 1 Samuel. ii. 22. Here we see the tabernacle and sanctuary called the temple, and the temple called the sanctuary. Doctrine and Covenants, § 103, ¶ 10, 13. The Lord said there was not a house or place on the earth that he might come and restore that which was lost or taken away—even the fullness of the priesthood. Surely, some of the priesthood were lost, and taken from Israel, which was essential to be restored. The Levitical priesthood was lost and taken away from Israel, which was an appendage, and fullness of the Melchisedek priesthood, as written in the above paragraphs: which shows it takes a house, even a temple and sanctuary, to complete the administration of the fullness of the priesthood. The administration of the Aaronic or Levitical priesthood consists in covenants pertaining to the administration and care and oversight of the sanctuary and house of God. Those covenants to Aaron and Levi could not be used by those at Nauvoo only by the law of necessity or adoption. By this law their baptism for the dead would be acceptable when they baptised their dead in the river when they were too poor to build a house: when they could build a house, and did not, they and their baptism were rejected. By this provision in the law the Gospel went to the Gentiles to fulfill the covenants to Abraham, and by that law David went into the tabernacle and ate the shew-bread. And the Nephites kept the law of Moses, and Joseph Smith translated the Book of Mormon by the Urim Thummim, which was a covenant to the Levitical and Aaronic priesthood, and could not be used by any other

when they could be found, as in the case of Bishop, as you can see in Book of Doctrine and Covenants, § 3, last of ¶ 8.

See § 103, ¶ 12—There you may see the covenants of the Levitical priesthood, and the tabernacle and temple to minister their priesthood in. Even their washings and their anointings, and their memorial for their sacrifice by the sons of Levi; to be brought about by building a house, and where their washings were an ordinance to Aaron and sons. Exod. xl, 12 to 16. The Lord said to Moses, "Bring Aaron and his sons unto the door of the tabernacle, and wash them with water; and thou shalt put upon Aaron holy garments, and anoint him, that he may minister unto me in the priest's office; and thou shalt bring his sons and clothe them with coats; and thou shalt anoint them as thou didst anoint their father, that they may minister unto me in the priest's office; for their anointing shall surely be an everlasting priesthood throughout their generations." Here we do not only see the washing and anointing, but the Lord said it should surely be an everlasting priesthood throughout their generations. These are loud words to the fact; who will say it shall not be so? And this will surely be restored to make the fulness to the priesthood—as it is an appendage to the high priesthood.

There was a revelation that came through Sidney Rigdon which we saw at a conference at Burlington in the spring of 1865—that was given sometime before that—which revealed the mistry that John the Revelator saw a woman clothed with the sun and moon under her feet, and upon her head a crown of twelve stars. There is too much of it to write all now—she fled into the wilderness with the twelve stars on her head, and was fed there for a time. There was little said or understood about it at that time, yet it was not forgotten or overlooked by all. She was watched—to see her take the twelve stars on her head. Sometime before July 1868 our sister, Sarah Newton, had a vision. She saw a holy personage from heaven who showed her the twelve apostles that were to be ordained, and when they were sent to her she knew them to be the same that was shown her in the vision. She saw at the same time a great commotion and fall. The 4th of July, 1868, was appointed by Revelation for the ordination of the twelve, and for this wonder and appearance of the holy and heavenly one in the midst of the twelve—as it was shown to our sister. There were quite a number come to this ordination with the expectation of the coming of that heavenly one. Our sister took an active part in ordaining the twelve, with every appearance that she expected the fulfillment of the vision. They bowed in prayer for some time; both Sidney's letters and our sister and first presidency and the twelve, seemed to be full of zeal and expectation that the vision would be fulfilled. After they had prayed they rose up in dispair—not having received the endowment they expected. Just then a revelation was received by the first presidency, sent by Sidney Rigdon, for them to read the 2nd chapter of Malachi to the assembly, which was read then to them—then in their dissappointment; when they heard the chapter read they felt more

discouraged. That—with the dissappointment of an endowment—was a great trial of their faith, and brought a melancholy over them like that of Israel, who had been rejoicing at the news, and appearance of Moses and Aaron, to bring them out of bondage. When they found it brought on them reproach and hard bondage, their joy was changed to mourning. They complained and accused Moses and Aaron for bringing that on them, and said they had promised that which they had not given them, and hung their heads in sorrow, and felt dissappointed, like the church and apostles of our lord, who had been so long with him—expecting him to rule on the throne of Israel, as his father David, and subdue their enemies and reign over Israel to all the boundaries that was given to Abraham. That hope that had animated them ceased when they saw our Lord crucified; they thought it could not be him that should set on the throne of David and be king of Israel, as the prophets and an angel to Mary said Christ should in this hopeless and discouraging situation. The apostles returned to their native places—some to fishing and others to their native villages—saying, "We were in hopes it had been him who would have restored the kingdom to Israel."

Those disappointed brethren at Attica, Iowa, remained inactive, but the sisters assembled at the same place not long after, and was blessed with the gifts and spirit of God. Brother Jaques, one of the twelve, got up on the stand after his dissappointment, at the same convocation, and said he was done until he could see those things fulfilled, then no one should escape his voice; and also said he never would deny the work, for he had a vision: he saw a big sun and a little sun; he saw an eagle flying in the suns; he saw, until he caught the eagle's wings in his bosom and went into a spiritual sleep, as all finally did, and their lamps did not burn.

Here is one thing; that is, if the bridegroom had come in an endowment at the appointed time, how could the words of our Lord be fulfilled in Matthew, that says, "while the bridegroom tarried, they all slumbered and slept?" If the coming and indowment had come at the appointed time, how could the scripture be fulfilled that says, "the bridegroom tarried?" We will pass on to the 2nd chapter of Malachi that was sent to the convocation at Attica, Iowa, by revelation, and read to the assembly: There the Lord said unto them. "If ye will not hear and lay it to heart," He would send a cursing on them Surely that was threatening what he would do if they would not lay it to heart what he had said and sent to them, and said he had already cursed their blessing. Here are two things to be noticed: one is, if they did not hear and lay to heart those covenants and word he had sent them, he would send a cursing on them and their seed, and another thing to be noticed is, he had already cursed that blessing because they had not sufficiently laid it to heart, and was not ready for the blessing—not even ready for the endowment. Mal. ii, beg. at 4th v.—"And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, saith the Lord of hosts. My

covenant was with him of life and peace; and I gave them to him for the fear wherewith he feared me, and was afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips: he walked with me in peace and equity, and did turn many away from iniquity. For the priest's lips should keep knowledge, and they should seek the law at his mouth: for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law, ye have corrupted the covenants of Levi, saith the Lord of hosts. The Lord goes on and says he made them contemptible before all the people, as ye have not kept my ways, but have been partial in the law; and goes on farther and says, "why do ye deal treacherously, ever man against their brother, by profaning the covenants of our fathers." Here are some things to be noticed in the 4th verse: The Lord said, "ye shall know that I have sent this commandment unto you that my covenant might be with Levi," saith the Lord of hosts. The 6th verse: "The law of truth was in his mouth and iniquity was not found in his lips." Surely, there is the place to expect true teaching. 7 verse: "For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he *is* the messenger of the Lord of hosts." Here is several things to be seen: one is, the teaching of God's law was a covenant to the tribe of Levi and house of Aaron. Any one must have neglected reading his Bible, if he is sincere and denies that. 4 verse: "And they shall seek the law at his mouth;" for *he*, not they, is the messenger—not messengers of the Lord of hosts. Surely the messenger is of the covenant and priest of the Levitical priesthood, as it is to be seen in the next and third chapter of Malachi. The messenger was the messenger of the covenant, not the messenger of a covenant. The word "a" is not defined the same as the word "the." Suppose you hear a man say, "I want a man to build a house." That would apply to any man that could build a house; but suppose he should say, "I want *the* man to build the house." Surely that would only apply to one particular man, to build a certain house. You can see the word "*a*" is different, and will not imply the same as the word "*the*"—as you can see above in Malachi. The messenger surely was the messenger that he had just pointed out to them. And Malachi also says there, "even *the* messenger of the covenant, was the covenant and messenger;" Malachi said before that would be profaned and disallowed, which Malachi said they should do. Mal. ii, 1 to 11.

CHAPTER VIII.

We have seen the Melchisedek priesthood did not descend in any tribe of Israel, as Paul expressly said, but descended down from Seth; but not directly to the oldest son, but rather from one righteous man to another. If that was not true, why was the priesthood lost in Israel, and if it was not lost in Israel, why did Moses go to Jethro to get the priesthood to lead Israel to their promised land? Notwith-

standing the restitution is to be made by the administration of an inherited right of a lineal and lost priesthood—which you can see in Doctrine and Covenants, § 6, ¶ 8. There, it is plain and expressly said that the restitution is to be made and administered by an inherited and lineal right of priesthood. That is too plainly written there to admit of mistake or controversy; except it be some that are disposed to usurp and call in question God's covenants.

It would seem there has been enough said to set aside this question; but as it is essential to the salvation of Zion, and all depends on it, we will write some more. There has been enough said to prove there was no lineal descent of priesthood to any tribe in Israel except Levi. You can see there were two priesthoods and two heads—one in Christ before the world was, and another head in Aaron—consecrated in the wilderness. Also there were two sets of keys, and two presidencies. The bishop was the presidency of the Levitical priesthood; yet that priesthood was the least, and an appendage to the high priesthood: or, in other words, an addition to and companion with the high priesthood. Joshua was commanded to stand before Eleazar, the priest, who should ask counsel for him after the judgment of the Urim and Thummim. It was by the Levitical priesthood that the river Jordan was divided, and the walls of Jericho fell, and all the mighty miracles were done by Elijah and Elisha; even fire brought down from heaven on the sacrifice and on the captain and his fifty men on the Mount. It takes the two priesthoods to make a perfect administration; if that was not true, how was John the Baptist more than a prophet, as we have said before? Our Lord said unto the Jews in reference to them going out in the wilderness to see John, (Matt. xi, to 16) as follows:

"But what went ye out for to see?—a prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. For all the prophets and the law prophesied until John. And if ye will receive it, this is Elias which was for to come. He that hath ears to hear, let him hear."

Here is a vast, important and essential thing to our salvation, and well might our Lord say, he that hath ears to hear, let him hear. We see in the first place John was more than a prophet; in the second place, he was the one that was prophesied and written of; that was sent to prepare the way before Christ. And there was no greater prophet born than John. And he said, all the prophets and the law prophesied until John, or in other words, the prophets prophesied of John and his priesthood and covenants to him given in the law, to prepare the way before Christ. Here we see John was no common prophet, and was the nearest to Christ of all other prophets. Here is

another thing to consider: our Lord said, notwithstanding, "he that is least in the kingdom of heaven is greater than he." We cannot give any better explanation of this than Christ did. You can see he said the kingdom of heaven suffereth violence and the violence shall take the kingdom by force—which kingdom then will be overcome and taken forcibly or by force. Here is another thing to be considered: After Christ had said to the Jews the greatest prophet and messenger was sent to prepare the way before Christ, if you will receive it, John was the Elias to come. Elijah was called Elias three or four times. Romans, xi, 2, James v, 17, and Luke ix, 54. Then some might say John must be the Elias that was to come. Did John bring back or restore Israel to the true worship and turn their hearts to God, and to the true administration and bountiful supply of prophets to Israel as Elijah did? Israel was brought down so low by the idolatrous worship of Baal, which was brought to Israel by Jezebel, the infamous daughter of the Sidonian king, the wife of Ahab, king of Israel. The Baal worship prevailed so that the slaughter of the prophets was so great that they, that were not killed, hid in caves; and Elijah fled to his solitude; and not a man in Israel dared to speak a word in favor of the true worship and covenants of God. After Elijah came from his solitude and met Obediah, a believer in the covenants, and in the true worship of God in Israel, and was a governor in Ahab's house, he informed him that Ahab had been in search of him through all nations, and said when Ahab could not find him he took an oath of that nation, that he was not there. After Elijah met Ahab, king of Israel, by whom he received an insult, said, "Art thou he that troubleth Israel?" Elijah said, "You are the one that troubleth Israel; in that ye have forsaken the covenants of the Lord." Elijah then offered to test who was the true God, and who the true and acceptable ministers of his sacrifice of his covenants, by sending down fire and burning up their sacrifices—the same as the Lord sent down fire and consumed Aaron's sacrifice in the wilderness Lev. ix, 24. "And after all Israel was gathered together to witness the test, the Baal prophets failed, and the sacrifice and altar prepared, Elijah came near and said, "Hear me, Lord, that this people may know that thou art the Lord God, and that thou hast turned their hearts back again." When Israel saw the fire come down and consume the sacrifice, they knew that Elijah was the true minister of his covenants to the God of Israel. They then fell on their faces and cried out, "The Lord is God!" with their hearts fully turned back to the Lord. And they took four hundred and fifty prophets that offered sacrifice to Baal and killed them. Then we see Elijah threatened and running from the infamous wife of Ahab to Horeb—which is Mt. Sinai—and went into a cave. The Lord said, "What doest thou here, Elijah?" He said, "The children of Israel have forsaken thy covenants, thrown down thine altars and killed thy prophets, and I only am left, and they seek to take my life away." And the Lord said, "Go forth and stand upon the mount before the Lord," and the Lord passed by. And a great and strong wind rent

the mount, and broke in pieces the rocks before the Lord; and after the wind, an earthquake; and after the earthquake, a fire; but the Lord was not in them; and after the fire, a still small voice. And when Elijah heard that he went out and stood in the entrance of the cave, and a voice said to him, "What doest thou here, Elijah? And he said, I have been very jealous for the Lord, because the children of Israel have forsaken thy covenants, thrown down thine altars and slain thy prophets, and I only am left, and they seek my life." The Lord said then to Elijah, "Go and anoint Hazael to be king of Syria, and Jehu to be king over Israel, and Elisha to be prophet in thy room."

We shall leave out what Hazael did in cutting off the Baal worship and his administration and anointing, as it is left obscure in the scriptures. We see only one of the three anointed which was Elisha; but Elisha did send one of the sons of the prophets with the anointing oil to anoint Jehu king of Israel, who cut off all the Baal prophets out of Israel and finished the Baal worship in Israel. Elijah, when he first saw Ahab, after he came from his solitude, complained to him that he had forsaken the covenant, and followed Baal. Twice after that he said that Israel had forsaken the covenant "thrown down thine altars and slain thine prophets." Here we see Elijah said *covenant* in the singular, while he said *altars* in the plural. What was that covenant that Israel had forsaken?—surely the covenant to administer their sacrifices and make their atonement on their altars, which they had thrown down, and made altars and priests of those prophets to offer sacrifice to Baal for atonements for their sins. Elijah and Jehu, whom Elisha was commanded to anoint king of Israel, destroyed those prophets that offered sacrifices to Baal out of Israel.

CHAPTER IX.

The scriptures leave it obscure what tribe or family Elijah descended from. Elisha and Elijah's descent is not given directly in the scriptures, but their administration shows they were of the sons of Levi We see Elijah offering sacrifices which God answered by fire, which was a covenant to Aaron and sons. Again we see him commanded to anoint kings and prophets, while the anointing oil was given to Aaron and sons by covenant and priesthood, which was used by those sons of Aaron. Samuel anointed kings with this oil, and Zadok anointed Solomon king. It would not be likely that Elijah would complain of Israel's forsaking God's covenants, and he breaking them at the same time—by making sacrifice and anointing kings, which work belongs to the sons of Aaron to do. Also Elisha sent one of the sons of the prophets with anointing oil to anoint Jehu king. Also the first fruits were brought to Elisha (2 Kings, iv, 24), which was a covenant that belonged to the priesthood of Levi, Ezek. xliv. 30. We also see him stand and teach the sons of the prophets, which was also an ordinance that belonged to Aaron and sons. Elisha, after saying all Israel had

forsaken the Lord, and he only left—not long after that, when he went back from Horeb to Israel—we see fifty sons of the prophets at Bethel, and another fifty at Jericho, asking of Elisha if he knew that Elijah, his master, was going to be taken from his head to-day. Here is one thing to be noticed: Why was it so soon after Elijah said there was none left but him that had kept the covenants and had not followed Baal? The Lord then said he had seven thousand that had not worshipped Baal, yet we see soon after that a hundred sons of prophets prophesying. Surely a great change had taken place by Elijah's administration. The Baal prophets were all cut off, and a bountiful supply of true prophets furnished, and the open and bold worship of the true God administered, and miracles done publicly at the request of the people. The water of their city was made healthy by Elisha, and he openly cursed forty children without hearing any complaint. Elisha's teaching and administering to the sons of the prophets and to the Shunamite woman and son, all go to show the open and public worship that then prevailed in Israel; while we see, when Elijah, after he came from his solitude to Ahab, there was not one that dare to let it be known openly that they were true believers in his covenants. Elijah, after he made this preparation and restitution, ascended to heaven. But did Elijah do all this without a priesthood? If he did, why does it require a priesthood to do God's mighty works? We see Enoch do a work and ascend to heaven, but not without a priesthood. It is evident the Lord took Moses and the high priesthood from Israel.

We return again to John the Baptist. After Christ said John was more than a prophet, and the messenger sent to prepare the way before him, he said there was not a greater prophet born than John the Baptist; and finished by saying, "If ye will receive it, this is Elias which was for to come." Here we can see a condition; if ye receive it; what does this condition mean? and what would be the difference if they received it or not? We will answer it by asking another question. What was the difference between the Jews receiving Christ and not receiving him? If they had not rejected Christ he would have sat on the throne of David and been king of Israel, as the angels said to his mother Mary. If the Jews had received John as the great prophet and messenger sent to prepare the way before him, even Christ—if the Jews had received it: that is, this testimony of Christ's concerning John—he would be the Elias which was for to come. But if they did not receive it he would not be the Elias. We see in another place (John i, 21) where John the Baptist was asked if he was the Elias. He expressly said he was not. There is another thing to be noticed in Christ's testimony concerning John—that is, what did Christ mean when he said, "There was never a greater prophet born of a woman than John the Baptist, notwithstanding the least in the kingdom is greater than he?" Surely that was true, as he was cut off from the kingdom by his enemy and unbelief of the Jews, and did not fulfill his mission or make the restitution that belonged to his birth-

right and priesthood to do, as Elijah did; and turn their hearts back again to God and to his covenants. See Matt. xvii, 10 to 14: "And his disciples asked him, saying, Why, then, say the scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they listed; likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist." This last testimony is the same as the first. In this last testimony Jesus says: "Elias truly shall first come and restore all things." Shall first come will only apply in the future. Then Christ says: "Elias is come already, and they knew him not, but have done unto him what they listed." The Elias that was to come and restore all things, while the Elias that had come suffered death which Jesus said he also would suffer of them.

We see one of the Eliases was to come and restore all things, while the other had come and suffered death. We will cite to another place (Acts iii, 20 to 22): "And He shall send Jesus Christ, which before was preached unto you, whom the heaven must receive—until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets, since the world began." This was preached by Peter after John the Baptist's death and Christ's resurrection; yet the restitution of all things was in the future; even the heavens must receive Jesus till the restitution of all things, even in the dispensation of the fullness of times. These things are to be seen in Malachi: After our Lord recited to the Nephites those chapters in Malachi, He said, the Father commanded that he should give it to him for it was wisdom that they should be given to future generations. We can see those things written in Malachi is for future generations, and surely belong to us now.

CHAPTER X.

We will here again recite a paragraph from the Book of Covenants, as it is a suitable place for it: After Christ's testimony of John the Baptist's mission to make the restitution, and its failure with his death, and his place left for another, notwithstanding his mission was so important, we can see there was no mission nor administration equal to it except our Lord and Savior's. Angels appeared and showed the birth of John and his administration, and he had disciples taught by him. Peter, James and John were not equal to him—they were disciples taught by Christ, and were the first presidency. John baptized our Lord and was sent to make the crooked straight and the rough smooth before our Lord. After all that, he said he was not worthy to unlatch his shoes; and said our Lord would increase, but he would decrease—which was true. Our Lord will come again and sit on the throne of David and be king of Israel, while John will leave his inherited right of priesthood and restitution of all things for

another that will have the same inherited right of priesthood, by which the way will yet be prepared before the coming of our Lord, and the restitution be made. Who will deny that? We will now recite the above paragraph mentioned. § 6, ¶ 3: "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God; therefore your life and the priesthood hath remained and must needs remain through you and your lineage until the restitution of all things spoken by the mouths of all the holy prophets since the world began. Therefore, blessed are ye if ye continue in my goodness: a light unto the Gentiles, and through this priesthood a saviour unto my people, Israel. The Lord hath said it. Amen." Now we will call your attention to Jer. xxxiii, 16 to 22: "In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith she shall be called: the Lord, our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel, neither shall the priests, the Levites, want a man before me to offer sacrifice continually. Thus saith the Lord, if you can break my covenant of the day, and my covenant of the night, and that there should not be day or night in their season: then may also my covenant be broken with David, my servant, that he should not have a son to reign upon his throne, and with the Levites, the priests, my ministers." Here it is plainly written the only two covenants descended from father to son in Israel, were administered together. These are the covenants to David, and the covenants of Levi and Aaron—even the sons of David and the sons of Levi and Aaron. Hence it is plain that in the administration of those covenants the sons of David are first, and those of Levi are second, and that no other tribe in Israel can administer in the place of or in preference to either of them after their anointing and consecration. There never has been and never will be a time when they can. When Israel is gathered again, and Jerusalem shall be called the Lord our righteousness, those sons will be there administering their covenants perfectly. We here cite you to a revelation in the Book of Covenants, § 85: "Thus saith the Lord: Verily I say unto you, my son, thy sins are forgiven thee according to thy petitions, for thy prayers and the prayers of thy brethren have come up unto my ears: therefore, thou art blessed from henceforth that bear the keys of the kingdom given unto you; which kingdom is coming forth for the last time. Verily, I say unto you, the keys of this kingdom shall never be taken from you while thou art in the world, neither in the world to come: nevertheless, through you shall the oracles be given to another, even to the church: and all they who receive the oracles of God, let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall, when the storms descend and winds blow and rains descend and beat upon their house." And again: "Verily, I say unto thy brother, Sidney Rigdon and Frederick G. Williams, their sins are for-

given them also, and they are accounted as equal with thee in holding the keys of this last kingdom." Here we ask the question, what was the difference between Joseph Smith, Sidney Rigdon and Frederick G. Williams, in the above revelation? Their sins were all forgiven the same, and they were all equal in holding the keys, and he was blessed that henceforth bear the keys of the kingdom, in which they were all equal. Then what did Joseph Smith have more or greater than the other two presidents? Surely only the oricles to give to another for the church. The keys of the kingdom, the Lord said, should not be taken from Joseph Smith in this world nor in the world to come, yet through him the oracle shall be given to another, yea, even unto the church. D. and C. § 21, ¶ 2. The Lord said, "I will be merciful unto you (the church): for I have given unto you the kingdom, and the keys of the mysteries of the kingdom shall never be taken from my servant, Joseph Smith, jr., through the means I have appointed, while he liveth, inasmuch as he obeyeth mine ordinances." We will notice another revelation in D. and C. § 51, the last of ¶ 2: "For I have given him (Joseph Smith, jr) the keys of the mysteries and the revelations, which are sealed until I shall appoint unto them (the church) another in his stead." Here is three times the keys are revealed and given to Joseph for the church: again we see by the keys the Lord had given, "Israel shall be led no more to be confounded." § 11, ¶ 6. How are we to reconcile those various ways that Joseph Smith did hold the keys. We find they could not be taken from him in this world nor in the world to come. Yet we see Israel led and saved by the keys that had been given: not a key that is going to be given. How is this to be reconciled? We see again the keys should not be taken from Joseph while he liveth, through the means (I, the Lord) had appointed, if he obeyed his ordinances. So we see the Lord had appointed means for the keys to be taken from him if he did not obey his ordinances. Again we see, the Lord said the keys should not be taken from Joseph Smith until another was appointed unto them (the church). In his stead the presidency of the church was an office, and the presidents were officers, and the keys belonged to the office, and given to the officers as long as they were in office. But when an officer was taken out of the office, he left the keys with the office for another officer in his stead.

You can see in the revelation given Jan. 19, 1841, (§ 103, in the last of ¶ 46). There it is written after the Lord had given all the offices and filled them with officers, he said: "To the church I give the above offices and the keys thereof for helps, and for governments for the work of the ministry, and the perfecting of my saints; and a commandment I give unto you, that you should fill all these offices and approve of these names which I have mentioned, or else disapprove of them at my general conference: and that ye should prepare rooms for all these offices in my house when you build it unto my name, saith the Lord your God; even so. Amen." Here we find the office and the men placed in it, which officers were two different things. The

Lord commanded positively for them to fill all these offices that he had placed in the church, with their keys for helps and government, and for perfecting of the saints, and also commanded for rooms to be provided in his house for all these offices; so we find there were rooms to be provided for these offices the Lord had commanded to be filled; while we see the names of the officers was for them at the next general conference, to approve or disapprove of that the Lord had filled those offices with. At the next conference the church assembled and approved of the presidency, with its officers, with a loud acclamation to God and the Lamb. Not long after that, as soon as Joseph Smith went behind the veil, the church met together and rejected the presidency, and broke the covenants they had made to sustain and uphold it. And down went the church collectively; and when the house or the temple was built there was no room provided for the presidency, and the keys and oracles were held in Brigham Young and the twelve which belonged to the presidency and its officers, for the church.

We must return to § 85, and see how Joseph Smith held the keys. It was said in that revelation to him that the keys could not be taken from him while he was in this world, nor in the world to come. Again, it is written that he should hold the keys as long as he lived. If he obeyed God's ordinances, it would not be taken from him through the means the Lord had appointed. § 21, ¶ 2. Again, we see, he holds the keys until the Lord appoint another unto them (the church) in his stead. See § 14, ¶ 2. Surely Sidney Rigdon had that appointment before the church publicly, and it was published in the "Times and Seasons," which we will prove and show hereafter was true. We see the whole matter is summed up in this: Joseph Smith would hold the keys until another was appointed in his stead, as you can see. § 14, last of ¶ 1. There it says there is none other appointed unto you (the church), to receive commandments and revelations, until he (Joseph Smith), be taken or chosen by the church if he abide in me, (the Lord). But verily I say unto you, that none else shall be appointed unto this gift (of revelations), except it be through him, (Joseph Smith), for if it be taken from him he shall not have power except to appoint another in his stead. So we find the gift of revelation was not to be taken from Joseph Smith if he abide in the Lord; if not, he should have no power only to appoint another in his stead. By reading on, the same revelation, you will find the church should not receive the teachings as revelations or commandments, except it was through Joseph Smith or his appointed successor, as it was with Moses when he transgressed—he appointed Joshua his minister to carry out his ministration in carrying the children of Israel to their promised land, and then left them to be ruled by the priesthood of Levi in the house of Aaron. We find again the keys were not taken from Joseph in this world, but he appointed another in his stead and gave another his gift; for D. and C., § 14, ¶ 2, expressly says, "None shall be appointed unto this gift except it be through him," (Joseph Smith). What was the gift? Surely it was the gift of revealing the mysteries

of the kingdom. When he did that he gave his gift to another, by appointing another in his stead, and the keys given and left in the presidency where they belong In one sense they were not taken from him, as he appointed and ordained another to that gift, or gave another his gift. In another sense the keys were taken from him, in that the Lord commanded him to give his gift to another in his stead, and then took him out of the presidency. The revelation that gives the strict and essential law that there was none other appointed to give revelations to the church only Joseph Smith, neither should be if he abide in the Lord; and if not, his successor should be by appointment through and by him. This revelation was given February, 1831, § 14, while the revelation that said, "The keys of the kingdom should not be taken from Joseph Smith through the means I (the Lord) have appointed while he liveth, if he obeys his ordinances." This revelation was given September 1831. (§ 21, ¶ 2). This was the first of four revelations given in reference to Joseph Smith holding the keys, with its conditions. The first revelation given (§ 51, the last of ¶ 2): "For I have given him (Joseph Smith) the keys of the mysteries and revelations, which are sealed until I shall appoint unto them (the church) another in his stead" Also see the second revelation given in reference to Joseph Smith's holding the keys, which was given December 1830, (§ 11, last of ¶ 4): "And the Lord said, I have sent forth the Gospel by my servant Joseph, and in weakness have I blessed him: and I have given unto him the keys of the mystery of those things which have been sealed, even things which shall come from this time until the time of my coming if he abide in me, and if not, another will I plant in his stead." Also see a revelation given February 1831, § 14, ¶ 1 and 2: There it is to be seen there was none other appointed to receive revelations except Joseph Smith; neither could they take any other if he abided in Christ; neither should any other be appointed unto this gift except through him; if it be taken from him he shall not have power except to appoint another in his stead. We will now cite you to the fourth revelation, given September 1831, (§ 21, ¶ 2: "I will be merciful unto you (the church), for I have given unto you the kingdom; and the keys of the kingdom shall not be taken from my servant, Joseph Smith, through the means I have appointed while he liveth, inasmuch as he obeyeth mine ordinances."

CHAPTER XI.

Here we see four revelations given in reference to the way Joseph Smith did hold the keys. It was twelve months from the time the first of those revelations were given to the last. It was an average of three months between those revelations, and we see in the last of those revelations the Lord said: "The keys should not be taken from my servant, Joseph Smith, through the means I have appointed while he liveth, if he obeyeth mine ordinances." Surely, the means appointed which were referred to were given in the three former revelations given

above. The first was one year before, which was September, 1830; the second December, 1830; the third February, 1831; the last here mentioned was September, 1831. Those revelations show how Joseph held the keys, and the way and conditions he was to give his gift of revelation to another. All those conditions were named regular, and given in order in the three former revelations, and in the fourth the Lord said, "The keys should not be taken from Joseph through the means he had provided if he obeys his ordinances. We will now go on and review the revelation, (§ 85 ¶ 2) after the Lord said the keys should not be taken from Joseph Smith in this world nor the world to come: "Nevertheless, through you shall the oracles be given to another; yea, even unto the church; and all they who receive the oracles of God, let them beware how they hold them lest they are accounted as a light thing, and are brought under condemnation thereby, and stumble and fall when the storm descends and beat upon their houses." Here is the most essential and heart rending thing to Zion. We see, in God's word, the Lord said to the church to beware how they hold the oracles of God and account them as a light thing and stumble and fall, which was surely the case. All surely can see—that believe those revelations—that there was something there that caused the church to fall, and scatter and be driven out to Salt Lake, as it is this day. We now ask, how did the church hold the oracles, that such condemnation and fall should come on it, which the Lord said there would, if they were not aware how they held the oracles of God, and account them a light thing? Now we see the Lord said through Joseph Smith the oracles of God should be given to another; yea, even to the church, or, in other words, it should be given to another for the church—even to his appointed in his stead or the presidency of the church. There was a presidency as long as there was an officer in it, as we may find, D. and C. § 5, ¶ 6. The president and his two counsellors must be appointed by revelation, and either of them can preside without the other two. But how are we to understand what the Lord's meaning is when he says, Sidney Rigdon and Frederick G. Williams are equal to Joseph Smith in holding the keys of the kingdom? Here we do not want to be understood that we mean Sidney Rigdon and Frederick G. Williams were equal to Joseph Smith in administering those keys, for it is evident that Joseph had the gift of revealing mysteries and revelations that they did not have; they could not have or use that gift without Joseph Smith giving his gift of revelation to one of them, by appointing and ordaining one of them in his stead. The keys belonged to them the same as Joseph, and they were equal to him in holding them. D. and C. § 85, ¶ 3. If there were no power that could take the keys from Joseph Smith in this world nor the world to come, how could they take the keys from Frederick G. Williams and Sidney Rigdon? Surely in the same way they would from Joseph Smith, by appointment of another in their stead; by revelation; and they taken from the presidency would be taking them from the keys. As we find Frederick G. Williams was

taken from the presidency by death, and Hiram Smith was appointed by revelation and put in the presidency in his stead. D. and C., § 104, ¶ 7; also § 103, ¶ 28. where Hiram Smith was taken out of the presidency and William Law put in his stead, by revelation; and then William Law, Sidney Rigdon and Joseph Smith received and held the oracles of God for the whole church. We see the president and his two counsellors appointed by revelation the same and the same in presiding over the church. § 5. ¶ 6. Again we see Sidney Rigdon and Frederick G. Williams equal to Joseph Smith in holding the keys. § 85, ¶ 3, we find again the Lord said, on Joseph Smith, Sidney Rigdon and Hiram Smith be laid the burden of all the churches without a distinction, except in the name that came first. § 104. ¶ 7, we also find Joseph Smith, Sidney Rigdon and William Law received the oracles for the whole church, and they constituted a quorum and first presidency to receive the oracles for the whole church by revelation, (§ 103, ¶ 39), and yet they with the presidency were rejected, which was rejecting the oracles and keys of the church. The office of presidency was an office that God established at the head of the church, while the presidents were officers. The officers were movable, while the office of presidency was stationary at the head of the church —which the oracles and keys belonged to. To take a president from the office was taking him from the keys. If that is not true where is a straight and true way? D. and C., § 80, ¶ 1: "Verily, I the Lord, say unto you, my servant, Frederick G. Williams, listen to the voice of him who speaketh the word of the Lord your God, and hearken to the calling wherewith you are called, even to be a high priest in my church, and a counsellor unto my servant, Joseph Smith, unto whom I have given the keys of the kingdom, which belongeth always unto the presidency of the high priesthood." Here we see the giving of the keys were to the officers, which we find they belonged always to the office of presidency. There was no provision made to take from an officer in the presidency the keys, but there were provisions made for a president to be taken from the keys and leave the keys with the office of presidency for another in his stead. If this was not true, what could be done with the revelation given 1837? (§ 104, ¶7). There we find Thomas B. Marsh was president of the twelve, and was the Lord's servant to unlock the door of the kingdom, where Joseph, Sidney and Hiram, the presidency, could not come; for on them have I (the Lord) laid the burden of all the churches for a little season." In the last of the said paragraph, the Lord said, "Whosoever receives my word receiveth me; and whosoever receiveth me, receiveth those (the first presidency) whom I have sent—whom I have made counsellors for my name sake unto you." Here are two or three things to be noticed: Hiram Smith was a president instead of F. G. Williams, notwithstanding the Lord said whosoever receiveth me, received those (the first presidency) whom I have sent. Surely they do not mean a presidency—he was going to send after that. Yet we find the Lord said on these men (the officer of the presidency,) have I laid the

burden of all the churches for a little season. We will go on to ¶ 12: for unto you, the twelve, and those (the first presidency) were appointed with you to be your counsellors and your leaders, is the power of this priesthood given for the last days and for the last time in the which is the dispensation of the fullness of times. Here we find limitation to the presidents, which were the officers of the presidency, as we find the Lord said he had laid all the burden of the churches for a little season, without distinction between the presidents, while we find the presidency the Lord had appointed, was the power of the priesthood given for the last days and dispensation of the fullness of times. There it is plainly written, he that receives the presidency that he had sent, received him; (§ 104, ¶ 7) and they that reject the presidency, rejects him; even Christ and his word. This is true. Who will hear it?

CHAPTER XII.

We find more of God's covenant and warning against rejecting and rebellion against the presidency in the revelation given January, 1841, § 103, last of ¶ 13 and 14. The Lord said, "If you labor with all your might, I will consecrate that spot, [at Nauvoo] that it shall be made holy: and if my people will hearken unto my voice, and unto the voice of my servants whom I have appointed to lead my people, behold, verily I say unto you, they shall not be moved out of their place; but if they will not hearken to my voice, nor unto the voice of these men whom I have appointed, they shall not be blessed, because they pollute mine holy grounds, and mine holy ordinances and charters, and mine holy words, which I give unto them"; and it shall come to pass, that if you build a house unto my name, and do not do the things that I say, I will not perform the oath which I make unto you, neither fulfill the promise which ye expect at my hands, saith the Lord: for instead of blessings, ye by your own works bring cursings, wrath, indignation and judgments upon your own heads by your follies, and by all your abominations, which you practice before me, saith the Lord." It would seem there has been enough said to see who those men were that the Lord said if the church would hear their voice and His voice, they should not be moved out of their place; but if they did not, all the above curses should come on them—even the church, which surely did. They were both moved out of their place, and when the house was built they were driven out; and that, too, before they finished their blasphemous endowment. It would seem the Lord had given it so many times and so plain whom he had appointed to lead the people, to admit of or give any show for controversy: for it is evident that none could obey God's word and reject those men the Lord had appointed to lead His people—even the presidency of the high priesthood—as it is plainly written in many places as well as in this revelation that we have here written.

We will go on to ¶ 27 in this revelation: "And with my servant,

Almond Babbitt, there are many things with which I am not well pleased. Behold he aspireth to establish *his council*, instead of the council which I have ordained," (here we find Almond Babbitt aspireth to establish his council, instead of the council which God had ordained)—"even the presidency of my church: and he setteth up a golden calf for the worship of his people." Here it is plain to be seen that in rejecting the presidency was not only usurping the office, but was open rebellion against God. Was it not as bad for any other to aspire to establish their council, instead of the presidency of the church which God had ordained to lead His people, as Almond Babbitt? Surely it would be. Brigham Young and the twelve did not only aspire to establish their council instead of the presidency, but they actually rejected and cut the presidency off and usurped their place. Surely, that was not obeying the voice of these men that God had appointed to lead his people. And then they complained that they were driven out of their place, and their city was broken down, and the temple burnt: and it is said that the lightning struck the walls two or three times and broke it down. After it was built, it is true the Lord said to the church in this last revelation (¶ 11) that if they did not build that house within the appointed time He would reject them, with their dead. He went on and told them the vast important work and revelations that belong to that house. See what a deep impression that should have had on their hearts; yet they seem to treat it with indifference, and went on to build them fine houses and other speculations, and the house of God was neglected and not built at the appointed time, and the church fell away into darkness, and went into rebellion, and brought it to what it is, as it was with Saul, who disrespected the covenants of God, and made the sacrifice that belonged to Samuel to do. The Lord said, then, the kingdom should not abide with him, yet it was not taken from him until his disobedience and rebellion in the war of Amalek. As we see those at Nauvoo, notwithstanding they were rejected, yet their rejection was not accomplished until their rebellion against the presidency, and in so doing they reject both God and His word. As we have seen given in 1837, (§ 104, last of ¶ 7), all the factions of the church are guilty of this rebellion as well as Brigham Young and his adherents, and they will snatch at everything they think will make a show of justification for this rebellion, especially their officers; but surely it is too plainly written for them to dodge it. Young Joseph Smith's adherents seem to think there is enough written in D. and C. to prove young Joseph Smith's right to the presidency—which is § 103, ¶ 18. "And now I say unto you as pertaining to my boarding house, which I have commanded you to build for the boarding of strangers, let it be built unto my name: and let my name be named upon it, and let my servant, Joseph, and his house have place therein from generation to generation. For this anointing have I put upon his head that his blessing shall also be put upon the head of his posterity after him; and, as I said unto Abraham concerning the kindreds of the earth, even so I say unto my

servant Joseph, in thee and in thy seed shall the kindred of the earth be blessed. Therefore, let my servant, Joseph, and his seed, have place in that house." Here is one thing to be seen in the above: Joseph's anointing was his blessing upon the head of his posterity. Then, if Joseph had any blessing left, his children would have it; but if he had none left, then his children would have none, for his anointing was his blessing on his posterity. But we see another thing there. The Lord said, as he had said to Abraham concerning the kindreds of the earth being blessed; even so I say unto my servant, Joseph, in thee and in thy seed shall the kindred of the earth be blessed. There is a difference between the promise to Abraham and the promise to Joseph. The promise to Abraham was, in him and in his seed shall all the kindreds of the earth be blessed: while he said to Joseph, in him and his seed shall the kindred of the earth be blessed. There is a vast difference between all the kindreds and the kindred. The promise to Abraham would include all the earth, while the promise to Joseph Smith's seed could be fulfilled in a few. There is another thing about that that we must notice: Those promises made in that revelation were conditional. We see in the last lines of ¶ 13 the Lord said if they did not obey the voice of those men he had appointed to lead his people they should not be blessed. ¶ 14: "And it shall come to pass that if you build a house unto my name and do not do the things that I say (that is) obey the voice of the men, even the officers of the presidency, I will not perform the oath which I make unto you: neither fulfill the promises which ye expect at my hands, saith the Lord. For, instead of blessings, cursings, wrath, indignation and judgment." Here it is plain to be seen the blessings to the church were rejected, as well as the church for them rejecting the presidency, not only the blessings and the church, but the houses and all they had done was rejected. See how many put stock in the Nauvoo house which the Lord said should be for them and their children from generation to generation forever. Where is the blessing we see in that revelation? The Lord said, let the great men of the earth come with all the beautiful trees and precious metals to beautify that place and the Nauvoo house, a boarding house for strangers and a resting place for those weary travelers, that they may contemplate the glory of Zion and the glory of this, the corner stone. How many of those weary travelers will be found there contemplating the glory of that place—a dilapitated town that they were driven out of and sent to Salt Lake, with all its factions scattered elsewhere. In this situation the factions lasted for years, striving to make a rally to their pretence, some of them going up and some going down, all the while many of their adherents were seeking for the straight and narrow gate—but did not find it. After some years had passed over they made a more successful rally. The old prophet's son, who was a boy at his death, had grown up to be a man. They had not got over their warm feeling and love they had for their old prophet, by whom God had done so much for them in bringing forth the book of Mormon and Cove-

nants, and through whom God had given so many great and marvelous revelations. They had not forgotten, after they had been afflicted and disappointed so much and carried about by designing men—some of them had a desire to have the son of the prophet, that God had done such great things by, in his father's place. They, seeing the revelation given January, 1841, (§ 103) where the blessing is promised to Joseph Smith and his seed, both in reference to Abraham and the Nauvoo house, this, with the tongue of a little girl, caused them to send for their prophets. Son , notwithstanding it took some time to convince him that he was in the room of his father—and we are not sure he is convinced yet—some have denied the designation being made by the tongue of a little girl. If they are honest in that belief, they are ignorant of the fact that Gearly has preached too many times in public meetings near Rocky Ford, Lee Co., Ill., and elsewhere, to be denied. Those that are laboring under such a mistake, let them go up there and they can find out how long and how much expense they were at, and the way they got him up there and who ordained him—there is the place to see what they have done. There are many things gotten up since that that is not true, for those things were done too publicly to be denied. We do not mean to call into question young Joseph Smith's dignity, or to pass any insinuations against him; but we cannot but notice those of them who have run wild with frantic notions built on their word without proof. We must return to our subject. We see in this way young Joseph Smith was brought up from Nauvoo and ordained by them and placed instead of his father. Some of them, it seems, have been laboring under a mistake, thinking he was the choice seer spoken of in the Book of Mormon as there were two Joseph's named there—the father and son, and, as young Joseph was the same name of his father—they think he must be the chosen seer. But those of them that are better read know better, as they know his father's-father's name was Joseph, and his father's name was named in his revelations Joseph Smith, jr., and his grandfather was called Joseph Smith, sen., which was his father's father and the third Joseph is not there; and instead of that being a proof that young Joseph is the man to lead Israel to their triumph, it is a proof against them, for if it was a fact that young Joseph that now presides over them was the man that will lead Israel to their inherited right secured to them by covenants, his name would not have been left out when the other two Josephs, even his father and grandfather's names were named in rotation. Surely his name would have been included in the same rotation, even if he had a part in their ministration, much more likely to have been named if he was to make the restitution by and through the blessings and administration obtained by his father. We see his father called a choice seer, and his, (the third Joseph's) name left out.

We must return again. We see after they had secured young Joseph as a leader instead of the presidency they had rejected, the next thing was to make a show of the fulfillment of the blessings given

at Nauvoo—in particular those in reference to Joseph Smith's seed—and as there were two promises of blessings combined, and if one of those failed it would call in question the other part of those blessings (which were two things; one was in blessing in the Nauvoo house, the other was in blessing the kindred of the earth, which consists in their blessing in the Nauvoo house); for that reason it would not appear right for Joseph's seed to obtain no blessing in the Nauvoo house, and there could be no blessing in that house in its dilapidated fix, with none of his seed in it; and it would call in question the other part of the blessing, and only bring on them reproach. They then fixed it up until it looked quite respectable. Young Joseph's mother and his step-father went into it, and probably enjoyed some comfort there—the same as other good people do that live in comfortable houses—and probably there is a welcome place for those sons of Joseph to come and visit and stay with their mother, the same as all other good people do. After all this, it does not fill the bill. We find others commanded to put stock in the Nauvoo house for them and their generation to generation forever. We find also Joseph, their father, the Lord commanded to put stock in the Nauvoo house the same as he said to others, and his limitation was the same; that is, neither he nor they could put over fifteen thousand dollars in that house for stock, nor less than fifty dollars—those promises made to others and their generations; and them and Joseph Smith, their father, being equal in putting stock in that house, goes to show that there were others who would have blessings in that house if it was not rejected. We see another defect—that is, the Nauvoo house was for boarding of strangers, that they might rest there, and there contemplate the glory of Zion, and the glory of that, its corner-stone. How many weary travelers go to that house which was built to board strangers, as we find the Nauvoo house was, and contemplate the glory of Zion and the glory of this (Nauvoo) its corner-stone? Surely, any one must be in the dark that cannot see there is something wrong in the camp; we hear a strange voice there. Here we find a great error. Where are the strangers that board and rest there? and if they did, where is the glory of Zion? And where is the glory of that place—even Nauvoo—that they might contemplate its glory? Surely, it is plain to be seen that not only the church and their dead were rejected, but everything they did was rejected—even their buildings, the temple and Nauvoo house, and the church driven out of that place, and not allowed as much as to assemble there and build it up to worship God. Not much like the weary strangers contemplating the glory of Zion and the glory of that place, the corner-stone.

CHAPTER XIII.

We find these factions come together and reorganize, with young Joseph at their head. What do they find in the books and word of God to justify that? They acknowledge the church was rejected.

Then how could the assembling of part of a rejected church to gather and organize the church, be a remedy? The object seems to be, to get the presidency out of the way, and in this way make it appear the presidency was rejected. Suppose it was. How would that help their case, by organizing it and building a rejected house? Would that make it all right? Surely not. If the presidency was overcome and done away, then the church is done. This is too plain to be denied. Surely, all know that no one can give that he has not got; neither can one ordain any one to a higher office than he is ordained to himself. If the office of presidency is gone from the earth, the church is done until it is brought back again. The Book of Doctrine and Covenants expressly says: "From that office and from the president comes all the blessings and gifts upon the head of the church." § 3, ¶ 24. When the church expects gifts and blessings in any other way than from that office they deceive themselves, and will be attended with wrath, indignation and judgment; and the Lord will cut off His blessings and His presence from them and they be left in darkness. As it is plainly written in the Covenants, our Lord will come to His few virgins in marriage. After that we find many will come to Him, saying, "We have prophesied in Thy name, and in Thy name done many mighty works." We find the few that he came to accepted, while we find the many that came to him and said they prophesied, and done many mighty works, were rejected. We find in the apostles writings these things were comprehended, and will be fulfilled at Christ's coming—both the few that Christ came to and the many that came to Christ. Surely these few that Christ spake of, which was recorded Mat. vii, 13 to 28. Our Lord said, "Enter ye in at the straight gate: for wide *is* the gate, and broad *is* the way that leadeth to destruction, and many there be which go in thereat; because, straight *is* the gate, and narrow *is* the way which leadeth unto life, and few there be that find it." What was the cause of this?—that is, so many going in the broad way and so few finding the straight and narrow way?—surely the false prophets. This is plain to be seen in the same reading in the next verse. Our Lord cautions the church by saying, "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are raving wolves:" that is, they come with an outward appearance of sheep while they inwardly have the elements of destruction to the flock. We pass on to the next: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven: but he that doeth the will of my Father which is in heaven. Many will say to me in that day: Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity." Surely these many that came to our Lord was the many that went in at the wide gate and broad road and deceived and led by those false prophets that had the outward appearance of sheep and inwardly the elements of destruction to the church—as in wolves to destroy a flock of sheep Our Lord

said again in another place to the church: "Strive to enter in at the strait gate, for many shall seek to and shall not be able." Here we see in every instance there was to be but few that would find and enter into the straight and narrow way that lead to life, while we see the many, even, that seek to find it, are not able; but our Lord said even further, to *strive* to enter into the straight and narrow way that leads to life. Lehi and Nephi gave some part of this strife, through the straight and narrow path to life, plainer than our Lord, and other parts not so plain. They saw the straight path and rod of iron run along together, and they that held on to the rod of iron and pressed through an exceeding darkness, through to the tree of life, were, as our Lord said, "strive." Lehi and Nephi said, "press through an exceeding mist of darkness," which would amount to the same. All this goes to show how few will find the straight and narrow path, and how hard they will have to strive and press to get through to life, as Christ says; but Nephi says "tree of life."

We must turn to the chapter where we left off, to discuss the difficulties and effects those false teachers had upon the church, which is Matt. vii, 22 to 28. There we find the many people that went in the broad way came to Christ after he came to the few, saying, "We have prophesied in Thy name, and in Thy name done many wonderful works." That goes to show they were deceived, notwithstanding all the caution and warning they had left them on record for their instruction by Christ. Yet that which Christ said will be all fulfilled. All can see that is not the language of the sectarian world, nor any other, except those that are led by the rebellious, and persist in the rebellion, after our Lord had shown all that would take place—both in reference to the straight and narrow and wide and broad roads—and had warned them against false prophets in sheep's clothing; and also said after all that, many would come to him and claim they had prophesied in his name, and claimed they had done other great things. As we said, that is not the language of either the Catholic or Protestant world; but surely the language of the rebellion and its factions. And yet, after all that, they come with all those claims with the expectation of being accepted. But we find they were rejected—after all their claims. It is evident that the gift of prophecy belonged to the true church, which is essential to salvation; but to the rebellious it will be given to their destruction. As our Lord said in the Book of Doctrines and Covenants: "They that seek signs for faith shall receive signs in wrath to their destruction; but it will be given to confirm and for salvation to them that believe."

CHAPTER XIV.

We must now go back and read on the verses that we have left—which is the 7th chapter of Matthew—after what our Lord says, "And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Therefore, whosoever heareth these

sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it." Those who heard these sayings of our Lord, and understood and done them, surely were the few that went in the straight and narrow road, that our Lord will come to—even the wise virgins. Those that built their house upon the sand and fell, surely were those that went in the wide gate and broad road and come to our Lord, not our Lord come to them—but they to him—saying, "We have prophesied in Thy name and done wonders in Thy name." Surely, this is the language of the rebellious who have persisted in the rebellion; and they even now use that as an argument that they are right: saying, "We have the gifts and prophesies and we are bringing many into the church, doing a mighty work." It is evident if they do now claim that for a right faith they ill claim their admittance in the same way, for it is evident those few that went in at the narrow gate and straight road, were those that Christ will come to; and it is also evident that those that went in at the wide gate and broad road were the many that had been led astray by those false leaders in sheep's clothing—and had treated with indifference Christ's sayings and warnings against them by so doing. The floods came and the rain descended and the wind blew and beat upon their house and it fell, and great was the fall of that house—which was surely true.

We will now go back to the Book of Covenants (§ 85, ¶ 2), where we left off. We will now return: "The Lord said, verily I say unto you (Joseph Smith), the keys of this kingdom shall never be taken from you while thou art in the world, neither in the world to come." There has been enough said to show how Joseph Smith held the keys, in its various ways and forms. We now read on the remainder of the said paragraph: "Nevertheless, through you (Joseph), shall the oracles (the gift of revelations), be given to another; yea, even unto the church; and all they who receive the oracles of God, let them beware how they hold them, lest they are accounted a light thing, and are brought under condemnation thereby, and stumble and fall when the winds blow and the rain descend and beat upon their house." Here we find it was an essential thing to our salvation, even now, for us to hear and understand, and most assuredly it was for them to have laid that essential commandment to heart, and not let it pass as a light thing. We find in Mat. vii, 15, our Lord said, "Beware of false prophets." While we see in the above paragraph our Lord said to the church, "Beware how they hold the oracles of God," or, in other words, the revelations of God—not hold them in false teachers, but in the presidency. Here are two warnings—one is "Be

ware of false prophets," the other was to "Beware how they hold the oracles of God." In Matthew, after our Lord had warned against false prophets, and had shown what they would bring the church to, this is the sum of the matter. He said if they did not hear and heed they would be like those built on a sandy foundation, and the storms would destroy them. We see these same things would take place with these that were brought under condemnation by holding the oracles of God in those that they did not belong to. Surely they did hold them in those false prophets that Christ warned them to beware of, and fell, and great was the fall—as it is this day.

We will now ask, how or who should the oracles be held in? Surely in the presidency, which it and the keys always belong to—the presidency of the high priesthood—as we have proved they did. Surely no one will say the keys and oracles do not belong and go together. See § 80, ¶ 1. There the Lord said to F. G. Williams that he was a counsellor to Joseph Smith, "unto whom I have given the keys of the kingdom which belongeth always unto the presidency of the high priesthood." Here we see the keys were given to Joseph, yet they belong to the presidency, and also the oracles went with them. See revelation given January 19th, 1841, § 103, ¶ 39. The Lord said: "I give unto you my servant Joseph, to be a presiding elder over all my church; to be a translator, a revelator, a seer, and prophet. I give unto him for counsellor my servant, Sidney Rigdon, and my servant William Law, that these may constitute a quorum and first presidency to receive the oracles for the whole church." We see in the above (§ 85, ¶ 2) the oracles through Joseph were to be given to another, even to the church; while we see in this last revelation it placed in the office, for the officers to receive for the whole church—not for a part of the church, but for the whole church. Did they hold the oracles in the presidency? No, they rejected the presidency, and did hold the oracles in Brigham Young and Strang and all the factions and followed, and were led by false prophets into the wide gate and broad road, in open rebellion against God's word; and content themselves and say all is well in Zion; yea, Zion prospereth—as we see in the Book of Mormon they will say. And they also say we are doing a mighty work and have the gifts and prophesy among us, and are deceiving and being deceived. With those claims will they come to our Lord at his coming, and will be rejected, as Saul was. Samuel said unto Saul (who had just returned from Amalek with cattle and sheep), "Why didst thou not obey the Lord: but did fly upon the spoil which the Lord had commanded thee to slay in Amalek?" Saul excused himself in disobeying the Lord, and said they had "taken the spoil to sacrifice unto the Lord." Then Samuel said "to obey is better than sacrifice, and to hearken better than the fat of rams; for rebellion is as witchcraft, and stubbornness is as iniquity and idolatry Because thou hast rejected the word of the Lord, he hath rejected thee from being king." So will it be with those that rebel against God's words and presidency, for rejecting the presidency is

rejecting God and his word; as our Lord said and caused to be written (Book of Covenants, § 7, the last of ¶ 7), "Surely all can see no one can give that which they have not got, neither can any one ordain any one to a higher office than he holds himself." When the presidency was rejected, how could they get another?—as there was no one but those ordained in lower offices to ordain. It is evident that an office has not to be full of its officers to be an office.

7. One president can preside without the other two (D. and C., § 15, ¶ 6). There it is to be seen that the three presidents are to be appointed by revelation in the same way, and either of them can preside without the other two. The question now is, was there a president in the presidency?—for surely it was a presidency as long as it had a president in it.

William Law, one of the presidents in the office of presidency, had great difficulty with Joseph Smith, and he denied the faith. After Joseph Smith's death we find an officer, legally appointed by revelation, standing in the presidency, who had not long before that been publicly appointed and given the gift of revelation through and by Joseph Smith. He and the church met at Nauvoo. The twelve rose up in rebellion and said Sidney would be a spokesman in the presidency to Joseph. He must go behind the veil where Joseph was, and if the church did not receive them as leaders, they would go off and show them the power in the priesthood; and made the church believe the office that the twelve belong to was the highest office in the church, and said the church was as it was when Christ was crucified. They said the twelve was the highest office in the church. Then the church surely went into darkness. Why was it that they did not read the revelations and word of God (see § 50, ¶ 3)? Peter, James and John were the prosidency of the church then. The same is the presidency now. They brought the keys and ordained the office with its officer and keys for the dispensation of the fullness of times—which is plainly written in other places in D. and C. Notwithstanding the church rejected the presidency and received the twelve as the highest office in the church, yet there were some that went with the presidency. The twelve, then, to make a show and to darken counsel, changed so as to have different ways to baffle the truth. They then looked after Sidney Rigdon's faults and sins to justify their rebellion in cutting off the presidency, and made up some kind of a trial among themselves. All who read § 5 can see the conspiracy, that heard what the trial was. It was published what William Marks said at the trial (which will appear hereafter) which showed what the trial was. There was but one side to the trial. The accused should have one-half of the counsel to speak for him, and the privilege of speaking for himself, but they had all the counsel and speech themselves; the accused had no part in the trial—only a few words that William Marks voluntarily spoke. And they cut off and rejected the presidency in this way. Surely, any one could not love the truth that cannot see the deception used in that rebellion. What! they want to cut Sidney Rigdon off from

an office, when there was no such office to preside over the church; and in so short a time after Brigham Young publicly said there was no such presiding office over the church—the office that they belong to, even the twelve, were the only presiding office over the church.

CHAPTER XV.

Here is another thing to be noticed: How could they take the keys from the presidency and from Sidney? The Lord expressly says that there was no power in this world or the world to come that could take the keys from the presidency and from Sidney. The Lord expressly says that there was no power in this world nor the world to come that could take the keys from the presidency, even from the president of the office of the presidency, but they (the presidents), might be taken from it; that is, be taken from the keys—which has been done by death—but it was left where it belonged. How could they take the keys from Sidney? which would not only be taking the keys from Sidney, but from the presidency, and from the church also. Surely it was a heaven-daring thing for them to try such a thing. We see common members of the church tried before the presidency, but we find no place where the presidency could be tried before a lesser quorum or common officers of the church without a presidency. We find in the Book of Covenants there were means provided for settling difficulties between brethren in the church, away from the seat of the presidency. There were branches of the church in several places in America and in Europe, when the bishop that they had set apart and his counsellors could not settle satisfactory to the parties, there were means provided for the quorum to organize and bring it to trial. Even then it was subject to an appeal to the seat of the presidency before the president. We find in the Covenants (§ 3, ¶ 35), the Lord said: "Verily I say unto you, the most important business of the church and the most difficult cases of the church, inasmuch as there is not satisfaction upon the decision of the bishop or judges, it shall be handed over and carried up unto the council of the church before the presidency of the high priesthood; and the presidency of the council of the high priesthood shall have power to call other high priests, even twelve, to assist as counsellors, and thus the presidency of the high priesthood and its counsellors shall have power to decide upon testimony according to the laws of the church, and after this decision it shall be had in remembrance no more before the Lord, for this is the highest counsel of the church of God: and a final decision upon controversy in spiritual matters." Here we have seen the presidency of the high priesthood, with its counsellors, was the only council that could decide the most important difficulties, and it was the highest, and the supreme court of appeal. The word of the Lord knows of no church of Christ without this presidency, as written in D. and C.

Read the following and see how the presidency stands, both to the

church and the council (§ 5, ¶ 6): "The president of the church, who is also the president of the council, is appointed by revelation and acknowledged in his administration by the voice of the church, and it is according to the dignity of his office that he should preside over the council of the church; and it is his privilege to be assisted by two other presidents, appointed after the same manner that he himself was appointed; and in case of the absence of one or both of those who are appointed to assist him, he has power to preside over the council without an assistant, and in case that he himself is absent, the other presidents have power to preside in his stead—both or either of them." Here we see the presidency and council to try transgressors and settling important difficulties belong together, and the same presidency has power to preside over both the church and council, and from which comes all the gifts and blessings on the head of the church—even from the president of the high priesthood. See § 3, last of ¶ 31. "Wherefore it must needs be that one be appointed of the high priesthood to preside over the priesthood, and he shall be called president of the high priesthood of the church; or, in other words, the presiding high priest over the high priesthood of the church. From the same comes the administering of ordinances and blessings upon the church by the laying on of the hands." In the above we can see how the officers in the office of the presidency is appointed by revelation, and they have power to preside both over the council and over the church.

We find in § 3, ¶ 2, the two priesthoods consolidated, yet they were there called *this* priesthood—singular—but two grand heads—the Melchisedek and Aaronic priesthood. We also see in the same §, ¶ 4: "The presidency has a right to officiate in all the offices in the church;" but where is the place or word of God where the lower offices or officers can or have a right to officiate in a higher office? We see in the next (5th) paragraph the high priest (which would include all the high priests in the church except the presidency) had a right to officiate in their own standing under the directions of the presidency; and also they had a right to officiate in all the lower or lesser offices in the church, even in the office of an elder, priest of the Levitical order, teacher, deacon, and member. Here we find nothing of the high priest's office acting in the office of bishop, but we find in the same revelation (¶ 8), where our Lord said why the Aaronic priesthood is called the lesser, is because it is an appendage to the greater and had power in administering outward ordinances. The bishop is the presidency of this priesthood and holds the keys of the same. No man has a legal right to this office to hold the keys of this priesthood, except he be a literal descendent of Aaron; but a high priest of the Melchisedek priesthood has authority to officiate in all the lesser offices. He may officiate in the office of bishop when no literal descendent of Aaron can be found, provided he is called and set apart and ordained unto this power by the hands of the presidency of the Melchisedek priesthood.

miss printed by printer pastor eager through this pamphlet read & understand

read & let others read & under stand

; and no man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant of Aaron. Here we find the two priesthoods with their presidency and their keys. Yet we find they were consolidated. A bishop is not equal unto it, for the office of a bishop is in administering all temporal things; nevertheless, a bishop must be chosen from the high priesthood, unless he is a literal descendant of Aaron, for, unless he is a literal descendant of Aaron, he cannot hold the keys of that priesthood. Nevertheless, a high priest, that is after the order of Melchisedek, may be set apart unto the ministering of temporal things, having a knowledge of them by the spirit of truth, and also to be a judge in Israel—to do the business of the church, to set in judgment upon transgressors, upon testimony, as it shall be laid before him according to the laws; by the assistance of his counsellors, whom he has chosen or will choose among the elders of the church. This is the duty of a bishop who is not a literal descendant of Aaron, but has been ordained to the high priesthood. Thus shall he be a judge of Zion; but a literal descendant of Aaron has a legal right to the presidency of this priesthood, to the keys of this ministry, to act in the office of bishop independently, without counsellors, except where a president of the high priesthood is tried.

There are several things to be noticed: one thing is the two laws by which the office of bishop was used when there was no legal inherited right. Our Lord adopted the law, or, in other words, gave the law of adoption to the office of bishop; but there was an essential difference between using it by the law of adoption and using it by the right of inheritance. By the law of adoption a bishop must be a priest chosen from the high priesthood, and then he must be ordained by the first presidency, and then set apart unto the ministering of temporal things, having a knowledge of them by the spirit of truth, and also to be a common judge and do the business of the church with the assistance of his counsellors. This law of adoption was an imperfect administration, although it had the highest and best ordination that belong to the Melchisedek priesthood. We see, even with this ordination, the bishop, with his counsellors, could not administer as bishop when a literal descendant of Aaron could be found. Neither was there power in the Melchisedek priesthood to give the keys or presidency to a high priest after the order of Melchisedek priesthood, because it was an inherited right to Aaron and sons. In the same revelation, (¶ 34), says a literal descendant errors by printer

scratched out & correct all through this pamphlet read & be wise

of Aaron have a legal right to the presidency and the keys and bishop, and have a legal right to administer those covenants perfect without those counsellors. Then we find the Melchisedek priesthood would be imperfect without the sons of Aaron with the Aaronic priesthood. How could Israel be gathered by an imperfect priesthood or by the law of adoption? We see in the revelation given January, 1841, (§ 103, ¶ 10), the Lord said, there was no house for him to come and restore that which was lost or taken away—even the fullness of the priesthood. Surely this was the Aaronic priesthood. Surely they had the presidency of the Melchisedek priesthood with them. Some one may say, John the Baptist came and ordained Joseph Smith and Oliver Cowdery to the Aaronic priesthood, and in that ordination they may say the two priesthoods were consolidated in the presidency —that would be a shallow conclusion. How could the rebellion get along with the Aaronic priesthood in that way. In the first place, they have not got the presidency. In the second place, when they had it they had no ordination or power to ordain a bishop, only by the law of adoption—adopted law when they had the presidency that had the ordination of John the Baptist—how could they expect to have it? Now, we see the law and the only true way, given in the covenants, how the bishops, must execute the office of bishop both by the law of adoption, and by the law of right obtained by covenant: which we find again given in D. and C., § 22, ¶ 2.

'And now concerning the items in addition to the covenants and commandments, they are these: There remaineth hereafter in the due time of the Lord, other bishops to be set apart unto the church to minister even according to the first; wherefore they shall be high priests who are worthy, and they shall be appointed by the first presidency of the Melchisedek priesthood, except they be literal descendants of Aaron. And if they be literal descendants of Aaron, they have a legal right to the bishoprick if they are the first-born among the sons of Aaron, for the first-born holds the right of the presidency over this priesthood, and the keys or authority of the same. No man has a legal right to this office, to hold the keys of this priesthood, except he be a literal descendant and the first-born of Aaron; but as a high priest of the Melchisedek priesthood has authority to officiate in all the lesser offices, he may officiate in the office of bishop, when no literal descendant of Aaron can be found; provided he is called and set apart, and ordained unto this power under the hands of the first presidency of the Melchisedek priesthood. And a literal descendant of Aaron, also, must be designated by this presidency, and found worthy, and anointed, and ordained under the hands of this presidency. Otherwise they are not legally authorized to officiate in their priesthood; but by virtue of the decree concerning their right of the priesthood descending from father to son, they may claim their anointing, if at any time they can prove their lineage, or do ascertain it by revelation from the Lord under the hands of the above named presidency.

CHAPTER XVI.

Here is one thing to be noticed—that is, the definite way above expressed. Who is this rightful heir and son of Aaron? He must be designated by this presidency, which must be ascertained by revelation from the Lord, under the hands of the above named persidency. Here is another thing to be noticed: When the bishop is in this way designated he can claim his anointing, and is the only rightful heir, as we have found, to the bishopric and to the presidency and to the keys of the Aaronic priesthood; and it takes this, with the Melchisedek priesthood, to make the fullness and perfect priesthood together, and lead Israel. There is no family or tribe on the earth that have a legal right to the office of bishop and Aaronic priesthood, except the sons of Aaron. But where is the covenant to prevent the sons of Aaron from having a legal right to the Melchisedek priesthood? Surely, there are no such things written, nor in existence. Then, as there were none but the sons of Aaron who could legally administer the two priesthoods, how could the fullness of the priesthood exist in any other? And as we find the bishop, the son of Aaron, is the only one that has a legal inheritance of the presidency and keys of the Aaronic priesthood. Therefore, the bishop has all the necessary functions and qualifications to make the Melchisedek priesthood complete. Now, we find the bishop with the presidency and holds the keys, and is the presidency of that priesthood—even the Aaronic priesthood—and belongs to another priesthood—even the Melchisedek priesthood. We now cite to D. and C., § 4, ¶ 5: Again, the offices of elder and bishop are necessary appendages belonging unto the high priesthood; and again, the offices of teachers and deacons are necessary appendages belonging to the lesser priesthood, which priesthood was confirmed upon Aaron and his sons. Here are two or three things to be noticed. We find an elder in different offices in the church—sometimes at the head of the church (§ 2, ¶ 1); also (§ 46, ¶ 1 and 2), where Joseph Smith and Oliver Cowdery were called elders; also (§ 103, ¶ 39), Joseph Smith called an elder. But how do we understand the above paragraph (5th), where it says the offices of elder and bishop are necessary appendages belonging unto the hight priesthood? Here we see the office of bishop does not only belong to the high priesthood, but says it is a necessary appendage belonging to it. There we find the teachers and deacons and their offices placed in the lesser priesthood. Here it is to be noticed the teachers and deacons, and their offices, were all given in the plural (as they were many), while the elder and bishop and office are given in the singular, as one—and that in the high priesthood. Therefore, it needs no further proof to see the bishop has a legal right, and the only one that has a legal right, to the Melchisedek and Aaronic priesthood.

§ 4, last part ¶ 2: "A house shall be built unto the Lord, and a cloud shall rest upon it, which cloud shall be even the glory of the Lord, which shall fill the house; and the sons of Moses according to

the holy priesthood which he received under the hands of his father-in-law, Jethro." We have noticed the above for this purpose: to show the sons of Moses were those that received his priesthood, that Moses received under the hands of his father-in-law, Jethro; which priesthood descended down from Esaias, who lived in the days of Abraham. Those sons of Moses will be those sons who received the same priesthood that he received from his father-in-law, Jethro.

We find in the same section and ¶ 3: "The Lord confirmed a priesthood also upon Aaron and his seed throughout all their generations, which priesthood also continueth and abideth forever with the priesthood, which is after the holiest order of God." We also find again the two priesthoods abideth together forever, even the Levitical priesthood confirmed on Aaron and his seed, throughout their generations. We find Moses' sons were, according to the priesthood he received, of his father-in-law, Jethro. This line of priesthood, from Esaias to Moses, seemed to be reckoned and called after Moses; something like the priesthood that descended from Adam to Melchisedek—which was called after Melchisedek. This line of priesthood that Moses received did not descend from Melchisedek, but from God to Esaias, and from Esaias to Moses, and from Moses to Israel. While we find the line of Melchisedek priesthood came from God to Adam, and from Adam to Melchisedek and to Abraham to Israel, we also find the high priesthood of Moses and Moses taken from Israel: while we find the Melchisedek priesthood lost in Israel and brought back again to Israel by Christ, who was rejected; but those that received him, they became the sons of Christ, even the sons of God. And those sons that offer acceptable offerings and sacrifice, will be filled with the glory of the Lord upon Mount Zion in the Lord's house, will be the sons of Moses and of Aaron, by virtue of their priesthood. The Levitical and Aaronic priesthood were consecrated and established by virtue of the decree of Moses' line of priesthood. We find no prophet represents Christ as Moses. He was reckoned with him in his sons and priesthood and in songs to Moses and the Lamb. We also find Moses said to Levi his Urim and Thummim should be with the holy One. We find in the above paragraph those that receive these two priesthoods, they become the sons of Moses and Aaron and seed of Abraham. Here we find, by virtue of the decree through the priesthood, blessings obtained, that will make them not only sons, but seed of Abraham.

It would seem the young Josephites could not claim in any other way blessings to the kindred of the earth, than through young Joseph Smiths' father's priesthood, which did ordain and establish a presidency with its keys of the kingdom that shall never be thrown down nor left to another people, but will fill the whole earth after it receives its necessary appendages and fullness of the priesthood with its keys and its presidencies. Yet it is like the least seed cast into the garden, it will become the greatest of all kingdoms, and fill the whole earth. It is strange to see Joseph Smith's literal seed adhere to those

who have engaged against their father's administration, and who have conceded to the rebellion against the true administration of their father, in rejecting the presidency, which was the fall and rejecting of the church.

CHAPTER XVII.

We must return to ¶ 6. We find there the Lord said, "Whosoever holds out faithful to obtain those two priesthoods, they become the sons of Moses and Aaron and seed of Abraham." How did they become sons and seed? Surely, if they had have been sons and seed, they would not have to be faithful to receive the priesthood—to become their sons and seed of Abraham. If they were their sons and seed, they would not have to hold out faithful to obtain it. But if the two priesthoods did not exist in the church, how could they obtain them? It is evident the Levitical and Aaronic priesthood were not revealed or designated with its presidency and keys, as the written law requires, and as written in the D. and C. In Joseph Smith's lifetime we find given in § 103, ¶ 45, the bishop and his counsellors were appointed by the adopted law. The Lord there refers to the D. and C., where he gave the law of bishops for the law of the church, which we have before noticed.

The question now is, how did Brigham Young and the twelve deceive the church and cause them to reject and cut off the presidency—even the office—when it required Peter, James and John, the presidency, who held the keys of the church and kingdom that Christ left on the earth, to rule over and unlock the mysteries of the kingdom for the church then, and which required and took them to ordain Joseph Smith to the office of presidency with its keys, for the dispensation of the fullness of times, as we find it in the D. and C. If it took all these to ordain a presidency it would take the same again, or it would be a heaven-daring usurpation for the lesser offices to presume to ordain the highest and head of the church—even the presidency with its keys for the church. It is surely true the rebellion was without even a pretention of the first presidency of the high priesthood, from the time that Joseph Smith was killed until they were driven out of Nauvoo, and were as far on their way to Salt Lake as the Missouri river, where they ordained or appointed Brigham Young and two others for a presidency for the church. There was neither office nor officer to ordain them to the presidency of the church among them.

This spirit of rebellion has prevailed everywhere in the church, after Brigham Young and his adherents did make the church believe the twelve were the only presiding officers to lead the church. They then fixed up a fictitious trial for Sidney Rigdon, who was the only officer in the office of the first presidency; and if they could get clear of him, they would get clear of the office of first presidency, as their office was next highest in the church. That would give the rule and

presiding over the church to them. They tried him by this one-sided way, without any presidency. This was mockery before God.

They then had two strings to play on—one was, Brigham Young said, there was no such office in the church as the office Sidney Rigdon was in—it was taken away with Joseph Smith—there was no such office in the church. The other way was, Brigham and the twelve said, Sidney had transgressed, or tried to make a show to that effect. In the first place, what did they want to cut him off from? From the office? Surely not from an office that did not exist in the church. What had he done since Joseph Smith's death in such a few days, that he and the office of presidency must be cut off? Surely, a few days before that, Joseph Smith was there. Why not try him, then, before the presidency? Not much like that, when Joseph Smith sent him to Pennsylvania as a candidate for vice-president. There was no trouble between him and Joseph Smith at that time, nor for some time before Joseph's death. Even at his death Sidney was in Pennsylvania, where Joseph sent him to be a candidate for vice-president, while Joseph Smith was candidate for president, and as a president and vice-president could not be of the same state, Joseph sent Sidney to Pennsylvania. This goes to show how Sidney stood with Joseph Smith at his death. Here are two or three things to be noticed: One thing is, if he had done wrong at Nauvoo the time to have tried him was when Joseph Smith was alive, and a presidency with its counsellors to try transgressors—not send him to Pennsylvania as a candidate for vice-president. Another thing to be noticed: It would not be likely he would do any thing in so short a time in Pennsylvania, while he was there as a candidate for vice-president, that they would have to cut him off for, when he had been in the church many years, and was not cut off from the church. We heard nothing that he had done in Pennsylvania. He would have to do terrible things to do anything worse than Brigham Young and the twelve did.

It is plain to be seen that it was not Sidney's sins they were looking after, but his place in presiding over the church. It is strange to see all the factions of the church pursue the same course, and acknowledge this usurpation of Brigham Young and his adherents—it would seem for the same purpose—to usurp the place themselves There was a time, about four years before Joseph Smith's death, that Sidney Rigdon, it seems, had been unfaithful in council, and might have been guilty of other sins—how many, and how great, we are not sure. It appears that Joseph Smith, about four years before his death, was not satisfied with Sidney as a counsellor, and there may have been other hard feelings between them. He spoke and shook himself publicly and said he would shake him off. This was used by the rebellious for a show of justification of rejecting the presidency of the church, which they did when they rejected Sidney Rigdon. We have found Sidney to be a man of some great errors and weak points, notwithstanding his great speaking powers. He seemed to be troubled with pride, and other faults and sins. We find where he was set apart to

write the description of the country in Missouri for the church. He exalted himself in his heart, and his writings were not accepted, and he was near being thrown out of his place for his pride. We see him severely threatened for it. We also find in the last revelation (§ 103, ¶ 32), Sidney was not doing his duty, and was far from being where his duty called him—which appears in the same revelation (¶ 32). "The Lord said, verily I say unto you, if my servant, Sidney, will serve me and be counsellor unto my servant Joseph, let him arise and come up and stand in the office of his calling, and humble himself before me. And if he will offer unto me an acceptable offering and acknowledgment, and remain with my people, behold, I, the Lord, your God, will heal him that he shall be healed; and he shall lift up his voice again on the mountains, and be a spokesman before my face. Let him come and locate his family in the neighborhood in which my servant Joseph resides." At this time Sidney and his family lived up the river, above Nauvoo, in a stone house, and was sick.

It appears he was chastened, and did not attend to his calling as a president and counsellor to Joseph, as he should have done. The probability is his pride and high mind and hasty disposition caused him to think his dignity and calling was not reverenced with that veneration by Joseph and the church that they should have been; and there may have been some of the same pride in Joseph, as pride was the prevailing principle in the church—which brought strife, contention and confusion, and destruction of both body and soul, both temporally and spiritually. And as Joseph was the head and had the confidence of the church, he did not have to say much to infuse a spirit of dislike in the church to Sidney. This was hard on Sidney, and brought him down very low, and he was greatly discouraged.

There is nothing like charity and love; it is very humble: is not puffed up; seeketh not its own: is not easily provoked: thinketh no evil; beareth all things, endureth all things, and is kind. Where this is, there is union: strength and power prevails, while pride has the opposite effect. The Lord said in the commencement of the revelation (§ 103) that he was pleased with Joseph's offering and acknowledment. There must have been something of importance that Joseph had done, that the Lord would be pleased to see him acknowledge. But we find nothing of Sidney's making acknowledgment; yet we find that the Lord did not only require of Sidney to make acknowledgments, but humble himself and remain with his people, and come up and stand in the office of his calling, and move up and locate his family near Joseph Smith's residence. The Lord said if he would make the acceptable offerings and acknowledgments and remain with his people he would heal him—that he should be healed, and should again lift up his voice on the mountains, and be a spokesman before his face. And also said it was not his will that Sidney should remove his family to the eastern lands, but change as he had said; and said, even now, if he would hearken to his voice it shall be well with him. It seems from the above that Sidney had to make acknowledgments, and

humble himself. This goes to show two or three things: one is, his unfaithfulness as a counsellor, and another thing is his weakness. We find Sidney one of the officers of the office of the presidency of the church. There was only one officer that was higher than him in the office or in the church. He was next to Joseph Smith, and was living off from the church, sick, yet he had pride so that he had to humble himself and make acknowledgments; and not leave and go to the east, but move down near Joseph Smith's. The promise was if he would do that, he should be healed, and lift up his voice again on the mountains, and be a spokesman before my face.

We find that he did move down and made the acknowledgment, and was healed. That was not done in secret nor behind the curtain, but before all the church. Who will say that he shall not have the full blessing, and not lift up his voice upon the mountain and be a spokesman before the Lord's face? Surely, it was upon the mountains where he lifted up his voice again, and was a spokesman before the Lord's face. After Sidney moved down near Joseph, and made the acknowledgments, he and Joseph were friendly. After that Joseph, Sidney and William Law were received by the church as the first presidency, as the Lord had appointed them to receive the oracles for the whole church. We have heard of no dissenting voice in the church while Joseph Smith lived, nor until after Sidney returned from Pennsylvania—after Sidney made the acknowledgment and was healed and moved down near Joseph. After that Joseph Smith appointed and gave Sidney his gift by ordaining him prophet, seer and revelator for the church. Blair, we think, is the man we find in the "Herald," who seemed to find fault with Sidney's appointment by Joseph, notwithstanding he did not deny Sidney was ordained by Joseph prophet, seer and revelator; but said William Marks said to him there were others ordained by Joseph to the same gift. In that way he made light of giving his gift to another; or, in other words, of publicly appointing Sidney in his stead. D. and C., § 14, last of ¶ 1. "This ye shall know assuredly, that there is none other appointed unto you, to receive commandments and revelations until he be taken, if he abides in me." Surely, this needs no explanation. See next paragraph (2d): "Verily I say unto you, that none else shall be appointed unto this gift (of revelation) except it be through him, for if it be taken from him he shall not have power except to appoint another in his stead; and this shall be a law unto you." Is it not expressly said here if Joseph Smith did abide in the Lord, none had nor could have his gift of revelation—and if he did not abide in Him, he should have no power except to appoint another in his stead? All Sidney needed was appointment through Joseph to the gift of revelation; and it was expressly said Joseph should have no power, only to appoint another in his stead. Sidney did not need Joseph to ordain him to the keys, for he already held the keys the same as Joseph. He did not need to be placed in the presidency to receive the oracles for the church by Joseph, for he was already appointed to that place by revelation—the

same as Joseph. He did not need to be acknowledged by the church a president in the first presidency to receive the oracles for the whole church. For we see he was not only appointed to this by revelation, but had been acknowledged to this administration by the voice of the church—the same as Joseph was. Then Sidney needed nothing more than the gift of revelation through and from Joseph. Why should any one say others were ordained the same as Sidney? Supposing they were, did not the last mentioned revelation expressly say Joseph should not have power, except to appoint another in his stead? If he had ordained and appointed fifty it would avail nothing; after he ordained and appointed one he had no more power. This was a weak way to get around Sidney's appointment. Would the Lord appoint a presidency to receive the oracles for the whole church, and ordain it with keys that could not be taken from it, and after the church had acknowledged them with uplifted hands before God? Then for Joseph to go and ordain prophets and revelators outside of that presidency would be absurd. If he did, it would go to show after he ordained one—even Sidney—he went into darkness. We do not say he done so.

It would seem from the revelations given to Joseph that there was a rebellious spirit in the church in Joseph's lifetime. The Lord said in one revelation to the church (§ 21, ¶ 2), "That the keys should not be taken from Joseph while he liveth through the means he had appointed, if he obeyed his ordinances: notwithstanding there are those who have sought occasion against him without cause; nevertheless he has sinned. We find it was wrong and rebellious to try to take the keys from Joseph—because of his sins. We find they were not to be the judges of his sins. The Lord called it seeking occasion against him without cause. We find here it was not by the sins they see the keys would be taken from Joseph, but by the means he had provided, and the disobedience which he was the judge of, and not until then. We find in the revelations to Joseph the Lord said to him, at different times, that he should receive commandments and revelations until He come, if he should abide in him. Who is the man that can tell how much sin, and what it would have to be for Joseph not to abide in the Lord? If they cannot tell that, how are they going to know how to judge Sidney? If they cannot tell how to judge Joseph—what he would have to do to not abide in the Lord—they could not judge Sidney; for God is a God of equity, and will do with one the same as with the other; and will not be controlled by man's unequal judgment. God is a covenant-keeping God, and He requires of His people to keep their covenants—as He did Joshua and the elders of Israel, who made an agreement of peace with the Gibeonites. The Lord would not let them break it. The Lord held that covenant sacred in Israel, although it was obtained by great deception; yet, for that covenant, God would not suffer the Gibeonites to be destroyed or killed in Israel. Saul, in his zeal, made a raid on them and killed some of them; yet God held it against Saul. When David got in power as king, he

seemed to have great zeal and care for the house of Saul, it seems, for Saul's anointing, and for the sake of his wife, Saul's daughter, and for the love of Jonathan, Saul's son. This love can be seen in David's lamentations over Saul's death, and in his slaying the man that said he had made an end to Saul's life at Saul's own request. Notwithstanding all David's love and care for the house of Saul, they were brought to judgment. The Lord caused a famine of three years to come on the land for the blood of the Gibeonites that were not atoned for that was shed in violation of the covenant of Joshua and elders of Israel. The long famine forced David to inquire of the Lord the cause of it through the oracles, which he might have done years before. It would seem why he did not was to avoid the judgment on Saul's house. He had now to comply with the Gibeonites' request, which was seven of Saul's sons that they be hung on the hill of Gibea, at Saul's own city, and hung there until the rain set in, while Rispah, their mother, took her station on a rock, with only a covering of sackcloth to keep the birds and wild beasts of prey from her sons by day and night. Surely it was a severe judgment on Saul's house for breaking the covenant of Joshua and the elders of Israel. Notwithstanding David's love for Saul and his house, he had to yield to the demand of the Lord—which he would always do, no difference how hard it was on him—but instead of being able to save all of Saul's house, he could barely save his covenant with Saul, and with Jonathan, Saul's son. David made a covenant to them not to cut off their house, or, in other words, their descent out of Israel. After those seven sons were hung it only left one lame son of Jonathan—the only survivor of the house of Saul. By this lame son David was able to keep his covenants with Saul and his son Jonathan. If the Lord required Saul to regard and keep such a covenant, obtained by such deception sacred and holy, and would cut off Saul's house out of Israel for breaking it, how could the Lord save the church—who made a covenant to the Lord that they did receive and would uphold the presidency and the officers that He had appointed unto them by revelation—even by His own voice from the heavens to receive the oracles for the church, after the presidency were appointed by revelation to receive the oracles for the whole church (§ 103, ¶ 36)? At the next conference after the presidency were appointed, the church covenanted to uphold the presidency with their faith, confidence and prayers, which was the law given in the D. and C. for the church to do (§ 3, ¶ 11). Not long after that they broke the covenant and rejected the presidency of the church with its keys, and held the oracles in Brigham Young some time—after that held it in Strang and others.

CHAPTER XVIII.

The Lord (in § 103) said in reference to Sidney, it was not His will that he should move his family to the eastern lands, but move down

near Joseph Smith's, which he did, and made the acceptable offering and acknowledgment and was healed and got well—as the Lord promised him. And was received and acknowledged in the presidency as before mentioned, and was appointed by Joseph to the gift of revelation. The question is, was Sidney justified in moving his family to the east, after he changed their habitation and moved down near Joseph? As a president and vice-president could not be of the same state, Joseph Smith sent him to Pennsylvania—supposing he would be a vice-president to him—similar to the way he stood to him in the presidency in the church. This goes to show how Joseph felt towards Sidney at his death. It may be Sidney committed a crime when he went east to Pennsylvania—in particular when he went back there after he was rejected. Notwithstanding the church rejected him, there were enough followed him out there to witness the pride that he fell back in, which caused him to be extremely hasty and abusive. He was sent out from there to be chastened, while the church that followed him felt abused, and they scattered. His hasty way caused his brethren to hate and forsake him. It is a true saying, that perfect love hides a a multitude of faults, while hatred makes mountains of them. As our Lord said, "He that exalteth himself shall be abased." If Sidney and his family when living up in the old stone building at Nauvoo, sick, would have to humble himself and make acknowledgments, what could be expected when he ruled a part of the church?

After the Lord had chastized him about twenty years, the Lord *again brought him out* to *finish the work* He gave him and Joseph to do. As soon as his voice was heard, he commenced to be hasty in some things, and increased, until the Lord, through him, appointed a day for the ordination of the twelve, which was the 4th of July, A. D. 1868. There was a revelation sent by Sidney, which arrived in time to be read to the assembly, which was the second chapter of Malachi. This chapter, with the revelations that followed, given by and through Sidney, shows that Sidney had or would soon finish his administration. And Sidney (by revelation) did designate the bishop the inherited right to all the covenants given to Levi and Aaron, even the bishop, a literal descendant and first-born of Aaron, who was ordained to the first presidency and Melchisedek priesthood. The Levitical or Aaronic priesthood was no longer to be used by the law of adoption, but by the right of inheritance. We have only to know what the covenants of Levi and Aaron are, to know what their administration in the kingdom of Christ is, and what is required of them in the church. Notwithstanding Sidney's imperfections, he had the same right that Joseph had—which was to receive revelations until Christ came, if he abode in him. The Lord is slow to anger and of long suffering. The apostle says, no man lives and sins not; and the Lord said Joseph had sinned, as we have said. Yet the Lord commanded the church to receive both him and his revelations until He come, if he abode in Him; if he did not, the church was to receive the one appointed through him in the same way,

for the Lord said, "He that is ordained of me shall come in at the gate and be ordained, as I told you before, to teach those revelations that ye have received and shall receive through him whom I have appointed." (§ 14, ¶ 2). In the same revelation we find the appointment given four times—twice to Joseph Smith to receive commandments and revelations for the church—and twice to his successor through him to be appointed to the same gift; then, "To him that was ordained of me shall come in at the gate and be ordained, as I have told you before, to teach those revelations that you have received and shall receive through him whom I have appointed." Here we find the Lord expressly says Joseph Smith was appointed to receive commandments and revelations for the church; and in the same expressive language he says his successor was appointed through Joseph to the same gift in his stead. We find the word *appointed* is used the same to Joseph as it is to his successor, except the appointment to Joseph was direct from the Lord to him, while the word appointment to his successor was from the Lord through Joseph to him. Those appointments through Joseph to his successor, and to Joseph were called both gifts and appointments to them—on a level in that respect; although in other revelations Joseph's gift was expressed as prophet, seer and revelator. After those appointments were expressed, the Lord, in the same paragraph, says, "He that is ordained of me shall come in at the gate and be ordained, as I have told you before, to teach those revelations which you have received and shall receive through him whom I have appointed" Here Joseph and successor, expressed as appointed, while he that is ordained of me (the Lord), expressed as ordained, and not only as ordained, but shall come in at the gate and be ordained, as he had told them before, to teach those revelations. Who had God ordained before to teach His revelations and law to His people? This is so plainly written in the scriptures that it would seem that all could see that it was a covenant, and an everlasting statute law, given to Aaron and sons. If this is not true, what did Malachi mean (2 chap., 4 to 8)? "The Lord said, ye shall know that I have sent the commandment unto you that my covenant might be with Levi, saith the Lord of hosts. My covenant was with him, of life, and peace, and I give them to him for the fear wherewith he feared me, and was afraid before my name; the law of truth was in his mouth, and iniquity was not found in his lips." Now, if this is true, how could he teach anything but truth? Read on the same verse: "For the priests' lips shall keep knowledge, and they shall seek the law at his mouth; for he is the messenger of the Lord of hosts." By reading on we find they had both corrupted the covenants of Levi, and been partial in the law, for which the Lord made them contemptible and base before all the people.

This was sent to the convocation, as before mentioned in our pamphlet. It is true Sidney had a right to this teaching, as he was ordained a spokesman to Joseph, the same as Aaron was a spokesman to Moses; and had a right to Joseph's place in preference to all others.

And it was for him to teach those revelations—but surely by the law of adoption.

CHAPTER XIX.

We have found the bishop who was ordained by Joseph and the presidency (who was not a literal descendant of Aaron) could not administer the office of bishop perfect—not in full—the same as Joseph Smith used the Urim and Thummim—by the adopted law. And by this law Joseph Smith and Sidney Rigdon used those covenants, and by which Sidney taught those revelations that came through Joseph; but he did this imperfectly—his pride, passion and errors darkened his way. Yet the Lord through him ordained the inherited right to the spokesman teaching, and to all the Levitical priesthood and covenants to Aaron and sons. It is plainly set forth in the D. and C. that none could legally administer those covenants when a literal descendant of Aaron could be found; and even when they could not be found, they could only be administered by the adopted law. In this designation and ordination of Sidney's he was superseded, as he was not of the sons of Aaron, and only had the right by the law of adoption. As we see, the high priest, who was ordained by the presidency to the bishopric, superseded, when a literal descendant of Aaron could be found (which designation and ordination will appear hereafter), which was done in accordance to the pattern given in D and C. § 22, ¶ 2. There the difference between using the office of bishop by the law of adoption and using it by the right of inheritance is to be seen. By the law of adoption the bishop is to be a high priest who is appointed and found worthy, and set apart, and ordained, under the hands of the first presidency of the Melchisedek priesthood. In § 3, ¶ 32, we find that even after all this the bishop has to administer by the assistance of counsellors, chosen among the elders; while we find in the first named § 22, ¶ 2, the difference. Even after all this preparation and highest ordination the Melchisedek priesthood could give, the high priest could not administer the office of bishop when a literal descendant of Aaron could be found; nor even when they could not be found, the high priesthood had no power to ordain or administer the office of bishop legally, but only to be set apart to officiate as bishop—while we find a literal descendant of Aaron has a legal right to both the presidency and keys of the Levitical and Aaronic priesthood. Here we find this lesser priesthood has both keys and presidency, the same as the high priesthood, which the high priesthood cannot give or ordain any one to; yet they have to be designated and be the first born, and ordained under the hands of the first presidency, to authorize him to officiate in their priesthood. But by virtue of the decree of their right of the priesthood descending, from father to son, they may claim their anointing. When the bishop, who was a literal descendant of Aaron, had all these qualifications, yet he is necessarily an appendage belonging to the high priesthood. While we find the priests' and deacons' appendages belonging to the

lesser priesthood. See in § 4, ¶ 5. We see in the above the bishop, who is a literal descendant of Aaron, and of the first-born, is the presidency, and holds the keys of the Aaronic priesthood, and the only one living that can; and when he has been thus designated according to the pattern above given in D. and C., § 22 ¶ 2, he then can legally administer all those covenants perfectly that belong to the Levitical and Aaronic priesthood—that no other can.

We see in Matthew 17th where Christ took the presidency apart from the rest of the apostles, even Peter, James and John, and brought them upon a high mountain, where they met with Moses and Elias, who talked with him. It was an important mission that would cause our Lord to take the presidency so privately upon the mountain to meet those two sons of Levi—even John, whom Christ calls Elias, who was the heir of the Aaronic priesthood: and Moses, who had brought the high priesthood that descended from Esaias to Israel and took it away with him again from Israel.

These priesthoods and their connection with a mission and administration of Elias and Elijah are so compounded in the written word of the Lord that it is hard to write plain enough to be understood. But we will give a small outline for the reader to consider: We see Christ take the presidency privately up before those two sons who had said six days before that there were some standing there that should not taste of death until they had seen the Son of Man coming in his kingdom. Here Moses and Elias talked with them, but nothing was said what they had done, only that they had talked with them; yet Christ said to the twelve apostles that some of them should see him come in His kingdom. Surely there was something done that was was necessary for the presidency that held the keys of the kingdom. Our Lord charged the presidency not to tell the vision until he was risen from the dead. We find again in D. and C., § 5, ¶ 2, the same difficulty appears to make plain the compound priesthoods. There we find the Lord said the hour would come when he would drink wine with the church and with Maroni and with Elias, on the earth, to whom I (the Lord), have committed the keys, of bringind to pass the restitution of all things spoken by the mouth of all the holy prophets since the world began concerning these last days.

We will now notice another revelation given over two years after, which is § 6, ¶ 3 and 4: "Therefore, thus saith the Lord unto you, with whom the priesthood hath continued through the lineage of your fathers, for ye are lawful heirs according to the flesh, and have been hid from the world with Christ in God: therefore, your life and the priesthood hath remained and must needs remain through you and your lineage, until the restoration of all things spoken by the mouths of all the holy prophets since the world began. (¶ 4) Therefore, blessed are ye if ye continue in my goodness, a light unto the Gentiles, and through this priesthood, a savior unto my people Israel; the Lord hath said it: amen." We see in these two revelations one important thing; that is, the restitution of all things given in the same

expressive language in the last, through a continuation of a lineal descent of priesthood; while we see in the former the restitution accomplished through the keys given to Elias. We see further in the former, Zacharias, the father of John the Baptist was Elias, and his son John should be filled with the spirit of Elias, which also we see in Luke i, 17: "The same John, filled with the spirit and power of Elias"—which John the Lord sent and ordained Joseph Smith and Oliver Cowdery to the first priesthood, that they might be called and ordained even as Aaron We find in the above that Zacharias and John the Baptist, his son, was Elias and fillled with the spirit and power of Elias, and in the time of our Lord on a special mission, as we have before said, took the presidency upon the Mount before Elias and Moses—surely for a special purpose. Again, we find, John the Baptist sent to Joseph Smith and Oliver Cowdery to ordain them to this first priesthood. What does all this mean? Elias, even John the Baptist, ordained Joseph Smith to this first priesthood, that they might be called and ordained even as Aaron. It seems to be necessary to have an ordination to the presidency to the Aaronic priesthood—even to those who are not descendants of Aaron. Paul to the Hebrews says, every high priest must be called of God, as was Aaron. In the next paragraph (3d) Peter, James and John also come to them, even Joseph Smith and Oliver Cowdery, and ordained them to the same things that they were ordained to—even the first presidency with its keys, for the dispensation of the fullness of times. What could be understood by the ordination of John to Joseph and Oliver to this first priesthood? It is evident they could not administer that priesthood nor its covenants legally. Years after that there was no power in the church nor any ordination that could, as we have found, administer it legally. Surely, this ordination to the first presidency, that they might be called and ordained even as was Aaron, was to authorize them to administer the covenants of the priesthood of Levi and Aaron by the law of adoption, the same as it was necessary for the presidency that our Lord took upon the Mount to get the ordination of Elias to the Levitical and Aaronic priesthood to administer their covenants by the law of adoption to the Gentiles The above plainly shows the restitution of all things will be made by the administration of literal descendants of Aaron—as it is evident that Zacharias, the father of John the Baptist, was a priest and descendant of Aaron and of the course of Abia or Abijah—a course that David instituted for the tabernacle and temple service. Here we find Zacharias was Elias, and John his son filled with the spirit and power of Elias. This, with the testimony of Christ that John was the Elias which he said to the Jews if they would receive it, and also expressly said on the Mount it was Elias that should come and make the restitution of all things—this, with the descendant and inherited right of priesthood that it takes to accomplish the restitution, it would seem is so plainly written that it would put an end to all controversy of how the restitution is to be accomplished.

CHAPTER XX.

We hear of a right claimed from the right of first-born in Israel. We find Ephraim obtained the blessing and birthright of Jacob, because the first-born of Jacob had defied his father's bed—it was given to Joseph and Ephraim. After this the Lord brought them out of Egypt to their inherited land, which was theirs by right of covenant —after all the miracles and wonders failed to bring them out of Egypt, the Lord had to slay all the first-born of Egypt to bring Israel out to their promised land. He said all flesh and kindreds of the earth is the Lord's, as he said to Jeremiah and other prophets. The Lord required of Israel a recompence for his first-born—that he had slain in Egypt, to bring them to their land, to fulfill his covenant to Abraham —which recompense was all the first-born of Israel. Then all the first-born of Israel was the Lord's for the first-born he had slain in Egypt. Then the Lord gave all the first-born of Israel for all the Levites—which was all the tribe of Levi. Israel had more of the first-born than there was of the Levites. Israel then had to give five shekels a head to Aaron and sons for every one of the first-born of Israel that they had more than the Levites. The Levites were the Lord's instead of the first-born in Israel; here is the first-born in Israel—even the Levites They were the Lord's for those he had slain in Egypt. The Lord then took them out of the tribes of Israel to himself, and divided the house of Joseph to keep up the twelve tribes—even in the division of Ephraim and Manasseh. We have seen Ephraim obtain a blessing, and was the first-born, which appears they have never lost it collectively as a tribe, notwithstanding Joseph superseded Reuben, his elder brother, to the patriarchal blessing of the first-born, and Ephraim excel his brother, Manasseh, in the blessing to the first-born. Yet we find after that Ephraim was not superseded, but excelled in families both in Levi and Judah. We find Jesse, the father of David, and Samuel, the great prophet's father, both called Ephraimites; and also we see Jeroboam, the first king that the Lord appointed and gave the kingdom over the ten tribes, called Ephraimtites. It is evident that David was of the tribe of Judah, and Samuel was of the tribe of Levi and a descendant of Kohath, one of the sons of Levi. It is not hard to solve the mystery why Samuel's father was called an Ephraimtite—it seems to have been by his city or town being in Ephraim, on the land of Ephraim's inheritance. We find the sons of Kohath, a son of Levi and grandfather of Aaron, Moses and Miriam, their sister. We find his sons and descendants given cities in Ephraim and in Mount Ephraim (1 Chron., vi, 66 to 68). And we can also find Samuel's father was of Mount Ephraim, and of an Ephraimite father (1 Sam., i, 1); and also (1 Chron., vi, 27 to 28), where it is shown that Samuel was a Levite, and of the tribe of Kohath. There was a ruling power prevailed to by Jacob and given to Ephraim, and after that obtained by the Levites: and they gave [illegible] to Aaron and his sons, and through the anointing, to

David, by which he exercised that power—so it went from Israel to Joseph, and from Joseph and Ephraim, to the Levites and to Aaron, and from Aaron and Phinehas, to David and Solomon, down to Christ. We find those three families of Israel closely united. Jacob prevailed to the first-born kingly and princely powers, and gave it to Ephraim; he still retained a power, yet he was excelled by the king in David. See 1 Sam. xvii, 12—where David was the son of an Ephraimtite. Also see 1 Sam. i, 1—where Samuel's father was of Mount Ephraim, an Ephraimtite. We also find Zacharias, the father of John the Baptist, was of the course of Abia, and a priest, and his mother a daughter of Aaron; Luke i. 5; also see 36, where Elizabeth, the mother of John the Baptist, and Mary, the mother of Christ, are called cousins. These combined and connected blessings do not take any thing from the covenants, but availed of and established them. Neither could those covenants to David and Aaron be changed or exist legally in any other families. While we find the patriarchal blessing obtained by Ephraim was movable for transgression; Reuben transgressed, and it went to Joseph, and from Joseph to Ephraim. We find no covenants expressed and so definite as the covenant to David and Aaron and their descendants, as all can see.

If Joseph Smith's seed or descendants will insist on the patriarchal blessing of Joseph and Ephraim, through their father—for the same thing that the church would be rejected for—they would be rejected for doing the same. It is true Joseph's children were too young to do as the rebels did, and if they had been old enough, perhaps they would not—that is, to covenant before the Lord to uphold and sustain the first presidency—and then turn around and reject it without a trial or accusation until after they had rejected it, as before said. Notwithstanding, if they reject the presidency the patriarchal blessing will go to him that will not reject it, for if they reject the first presidency—even the presidency of the church—they reject all their father's ordinations, and all their father's revelations, and all the Lord did through their father: and the Lord will reject them and give their blessing to him that will not reject their fathers' ordinations; or, in other words, the ordinations of the Lord by the hands of their father.

CHAPTER XXI.

We must return to where Joseph Smith and Oliver Cowdery were ordained to the first priesthood, that they might be called and ordained even as Aaron. It seems here that Joseph Smith and Oliver Cowdery were the first presidency. About five months before that Joseph was called by revelation the first elder, and Oliver Cowdery second elder. This revelation was given September, 1830. And the ordination through John was given before that time. This ordination was done or given—as the Lord said—that they might be called and ordained as Aaron. It appears it was necessary for the first presidency to have an ordination to the Aaronic priesthood to give them authority to ad-

minister the covenant of the Aaronic priesthood by the law of adoption This goes to show the reason why our Lord took the presidency upon the Mount to Elias; for if it was essential to have an ordination to administer the adopted law now, it was then. We find years after that the first presidency, even Joseph Smith and Oliver Cowdery, had received the ordination through John, they had no power to ordain nor administer those covenants, only by the law of adoption. Even then they could not, when a literal descendant of Aaron could be found. We find in the creation of man Adam was the first-born or created of God, and Cain the first-born of Adam; yet we see Abel's (his younger brother) offerings acceptable, while we find the offerings of Cain (his elder brother) were not respected. Yet the Lord told Cain if he did well he should be acceptable, and said his younger brother's (Abel) desire should be to him, and he should rule over his brother Abel. Here we find the Lord did not leave Cain ignorant how the case stood, and showed him that there was no just cause to make him wroth, nor for his countenance to fall. The Lord explained the case, and showed Cain although Abel had the priesthood and was the only one that could make the acceptable offerings by fire—yet he had the patriarchal or first-born blessing—and that Abel's desires should be to him and he should rule over his brother Abel. This left Cain without a cause for his countenance falling or for him to remain wroth. Yet this did not satisfy him. He desired and coveted the priesthood and offerings and was angry because he did not get them both. He went and slew his brother Abel, instead of obtaining his brother's priesthood. In that he lost the patriarchal blessing that he had, or that which belonged to him by birthright of the first-born, by transgression, and was superseded by his younger brother, Seth, who succeeded to both the priesthood and patriarchal blessing which had been divided between his two elder brothers, Cain and Abel. Although the patriarchal blessing was an inherited right to the first-born, yet it was moveable to a younger, for transgression, notwithstanding the blessing of the first-born was given to Cain, the first-born of woman on the earth; yet the priesthood was given to Abel, the younger. It is to be seen in the beginning—even in the creation—the blessing and priesthood were divided in the two brothers, although the first-born claimed and was angry because he did not get both the first born blessing and the priesthood: both of them fell to the youngest. We find this priesthood and blessing descended down to Abraham. There we find Melchisedek blessed Abraham, and Abraham blessed Esaias. Here we find there is a difference between the blessing and the priesthood. Esaias got the blessing from Abraham and the priesthood from God. Notwithstanding they were closely united, they consisted in two things, as in Cain and Abel at the creation of man. Here we find Cain's first-born or patriarchal blessing went to Moses' line of priesthood. Here are two lines of priesthood and two lines of blessings from Abraham. Abraham blessed Isaac, and passed by Ishmael, his first-born. He was not a legitimate child. The blessing then went to Jacob, and passed

by Esau, his first-born, for his esteeming it so light and transgressing in selling it. The blessing then went to Joseph, and passed by Reuben for defiling his father's bed, and from Joseph to his sons Manasseh and Ephraim by the hands of Jacob; but Ephraim excelled his brother, the first-born, and upon him the great power of the blessing rested.

The prophet expressly said the genealogy should not any more be reckoned after the first-born in Israel—1 Chron., v, 1—that is, in no one tribe or family, but in the first-born in all Israel; that is, the blessing was to every one of the first-born in all Israel. After that, all the first-born were given for the Levites—even the Ephraimtites' blessing did concentrate in the Levites—then the Levites obtained the two blessings of Abraham—the blessing that descended down to Ephraim, and the blessing that descended down from Abraham, through Esaias to Moses. Here we find the blessings and the priesthood and presidency to lead Israel to the promised land, were all Levites (Num. xxvi, 58)—descendants from Levi to Kohath, and from Kohath to Amram, the father of Aaron, the first-born, and Moses the second and Miriam, their sister. These were the presidency sent to lead Israel to their promised land. Mich. vi, 4. Here we pause and ask, what would Israel come to if they had accomplished the rejection of this presidency? Surely, all can see what the effect was when certain men rose up, even Korah, Dathan and Abiram, and made an attempt to do so What could those in this day expect that did not only attempt but did reject the presidency? We return to the subject. We now find the Levites have the blessings and the priesthood, and they were given to the Lord for a recompence and expiate for the slain of the first-born in Egypt. The Levites, being thus endowed, were then consecrated to a priesthood in Aaron and sons, and this priesthood consisted in an everlasting covenant, which was many—even the ephod, the Urim and Thummim, the breastplate of judgment, and the offerings, both at the brazen and incense altars, and at the mercy-seat, and to inquire, and hear, and receive answers from God and bless Israel, both collectively and individually, and bear the names of Israel on their hearts before the Lord continually; and also to the oil for the light, and to the anointing oil—those covenants and priesthood belong to Aaron and sons exclusively, as before named. Those sons of Levi, being thus endowed with the anointing oil, used it for vast, important use, and success; they with it anointed great men to be kings. We see Elijah commanded to anoint Hazael to be king of Syria, and Jehu to be king of Israel, and Elijah in his room. By it we find Samuel anointed Saul; and David and Solomon were anointed kings. By this anointing our Savior was called the Lord's anointed; and this was the anointing that the prophet said to Eli, the high priest, that the Lord would raise up a faithful priest, that should walk before His anointed forever. 1 Sam. iii, 35. There is something more required than the blessing. Jacob received the blessing of Isaac, his father, instead of Esau; and he wrestled with God and prevailed, and the blessing was established with

Jacob. Gen. xxxii, 28. There we find the rule and kingly power given him, which belong to the patriarchal blessing—as in Cain; and Jacob went on to Bethel. There God appeared unto him again, and said unto him, "Thy name shall no more be called Jacob, but Israel;" and said unto him, "I am God Almighty; be fruitful and multiply; a nation and a company of nations shall come of thee, and kings shall come out of thy loins." Gen. xxxv, 10 to 12. After the Lord went up from talking with Jacob, he set up a pillar of stone and poured oil on it, and anointed it with oil, in confirmation of the anointing to the rule and kingly power which should come out of his loins. There are many things in the scriptures that are true that the scriptures have not given the full account of, as we have seen in Jezebel, the infamous wife of Ahab, king of the ten tribes of Israel, and others. We see her guilty of the blood of prophets, and the fear of her, on all the true worshippers of the God of Israel—yet there is no place written where she ever killed a prophet. Also see David take his father and mother to Moab (who was their kindred by Ruth, his great-grandmother), for safe keeping from the wrath and destruction of Saul—which showed a friendly feeling between him and Moab. After that we find David went with a great army and slew two-thirds of all Moab, and those that were left he put them under tribute. There is not a word written in the scriptures what caused the change. Jewish traditions say they foully murdered David's parents.

CHAPTER XXII.

We have found Jacob received the blessing from Isaac, and Isaac from Abraham, and Jacob prevailed to the fullness of the blessing; and after that Joseph and his sons received Jacob's blessings that Jacob prevailed, to which Ephraim excelled, in 1 Chron., v, 1; then it went to all the first-born of Israel. After Abraham's wife, Sarah, died, he married another wife and had several children by her—the first-born blessing was given to Isaac, who was the only heir reckoned in Abraham's seed. But it was different in Jacob's children—all the children of Jacob had a blessing after and from Ephraim. Then it went to the Levites, and finally to Aaron and sons, as before mentioned; then by the designation and anointing of Aaron and sons were kings and prophets anointed. We see Elijah commanded to anoint Jehu king of Israel, and Hazael king of Syria, and Elisha in his room. We see Samuel designate Saul and David anointing them kings; when they were anointed God gave them another heart, and they prophesied. Saul prophesied with the prophets, which caused the people to wonder, and said, "Saul is among the prophets." We find the anointing had the same effect with David, notwithstanding the kings that were anointed, none prevailed but Judah—even David, to the fullness of the rule and kingly power of the patriarchal blessing from Israel to Joseph and Ephraim. See 1 Chron. v, 2. We have found even heathen kings anointed. We have found Hazael, king of

Syria, commanded to be anointed; and also find Cyrus the Great calledthe anointed—yet we see no place where they were directly anointed.

As we have said, there are many things that are true that are left obscure—not plainly written—in the scriptures. Also see 1 Kings, xi, 26. There Jeroboam, the first king of the ten tribes of Israel, is called an Ephraimtite; see 38th verse: where the Lord said, if he would keep his commandments as David did, he would be with him, and build him a sure house as he built for David, and would give Israel to him: yet he never prevailed to it, and was cut off—both him and all his house—for transgression. There it appears he was of the house of Joseph, as Solomon had made him ruler over all the house of Joseph, and had the promise of the sure kingdom over Israel that David had, notwithstanding he was of Joseph and had received the promise, he and his house were cut off and the kingdom given to another house—yet after that the kingdom never was prevailed to till Israel went into captivity. No one ever prevailed to that rule and kingdom except Judah—even David. Notwithstanding God's promises to Jeroboam, he never prevailed, nor any king after him.

As we have said, it was by the sons of Aaron that Joshua was consecrated—even by Eleazar, the high priest, and kings were designated and anointed, and we have found Saul, David and Solomon and others designated and anointed. We say further we have found Christ our Lord, the great King and son of David, designated and baptized by a son of Aaron. John i, 60 to 38:

"This is he of whom I said. After me cometh a man which is preferred before me; for he was before me And I knew him not: but that he should be made manifest to Israel, therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw, and bare record that this is the Son of God.

"Again the next day after, John stood, and two of his disciples; and looking upon Jesus as he walked, he saith, Behold the Lamb of God! And the two disciples heard him speak, and they followed Jesus."

We see Jesus, our Lord,designated and baptized by a son of Aaron, and sent to prepare the way for his first coming and kingdom; and by a son of Levi and Aaron will be the messenger sent to prepare the way before our Lord's second coming and kingdom. See Mal. ii, 4 to 8; also, see Mal. iii, 1.

We find the validity of the patriarchal or first-born blessing in early days; even before the law was written by Moses. It was valid and well understood, and only existed in those it descended to from the creation—from Adam. We find Judah, like Esau, took a Canaanite wife, (Gen. xxxviii, 2), and had sons by her. Here a difficulty occurred for Judah to obtain the patriarchal blessing in the first-born by a Canaanite wife. The first-born by her was wicked, and the Lord slew him. Judah then sent his second son to marry his first-born's wife, to raise up seed to his brother—even to the first-born. It was

not his second son's will to do so; the seed would not be his, but would be his brother's, and that would make his brother's seed the first-born, and there would be no chance for him to have the first-born blessing. And this selfishness of his caused him to spill his substance and get no child by her, and the Lord slew him also. This left Judah only one young son of his Canaanite wife to raise up seed to his first-born. Judah then told Tamar, his first-born's wife, to wait for his young son to raise up seed to his brother. After Judah's Canaanitish wife died he went up to his sheep-shearing. Then Tamar, his daughter-in-law, rose up and went and sat by the side of the road covered with a veil. Judah, thinking she was a harlot, went in to her; after which he gave her a pledge and promised that he would send her a kid. She conceived twins by Judah, and went home and took off the veil and kept the pledge. When Judah heard she was with child by whoredom, he commanded her to be brought to him to be burnt. She then showed him the pledge, which convinced him he was the father of her child. Judah then acknowledged she had been more righteous than he. When she brought forth twins, the last stuck out his hand first and received the token of the first-born by tying a scarlet thread around it. After that the other came out first, and was the first-born of Judah. He obtained this right in two ways: one was by this law. If a brother dies without seed his brother is to take his wife and raise up seed unto his brother. That would give his brother what is his brother's own right in his brother's genealogy. If it is the first-born, the blessing will be reckoned to his brother in his brother's genealogy. And Tamar, a daughter of Abraham, and the wife of Judah's first-born, had a right to have seed raised up of her to the first-born blessing in the way as already said. And as the mother of those sons of Judah was a Canaanite woman, those children of her's had not a full right to the first-born blessing; but when Tamar, his daughter-in-law, obtained seed by Judah, her first-born had the full inherited right to the first-born blessing. The first-born of her twins was Phares, and Zarah the second. The three sons of Judah by the Canaanite wife were not reckoned in the genealogy of Judah. The two twins by Tamar were reckoned in the genealogy of Judah—even from Pharez, the first-born. The genealogy was reckoned down to Christ, as we find in Matt. i, 3. There we find the two twin sons only named as sons of Judah, while we see there was no notice taken of the three sons of the Canaanite wife. Here it might seem strange to see them so fast—first, to make sure the first-born by tying the scarlet thread around the hand of the child that was so fast for the first born blessing; and even his hand was first-born and received the token of the first-born by a scarlet thread tied around it. Yet there was another come out, and was first

We have found this right and blessing in several instances, the first last, and last first, in receiving the first-born inherited right. We have found the first-born blessing removed to the last for transgression, and also have found the last reached out its hand and was re-

ceived as the first, and afterward lost it when the first-born came out. We have found those to whom the high and Melchisedek priesthood descended. They built altars and offered sacrifices, even from Abel to Noah, and down to Abraham, Isaac and Jacob; and through Moses' line of priesthood. We find Moses and Jethro offering sacrifice. We find (Gen. xxxii. 28), where Jacob wrestled with God, and the Lord said to him, "Thy name shall be called no more Jacob, but Israel; for as a prince hast thou power with God and with men, and hast prevailed." After that the Lord appeared to him and said kings should come out of his loins, and Jacob then used the anointing oil and poured it on a rock in confirmation of the covenant. After that we see those sacrifices and anointing oil given to Aaron and sons for an everlasting covenant throughout their generations, as before mentioned. We find both the patriarchal, or the first-born blessing, and the priesthood well understood and strictly observed hundreds of years before the law was written by Moses. And it will always exist in Israel as it was prevailed to and established with its fullness in the dispensation of the fullness of times—even the ancient order of things in their fullness.

We find Elisha, who had been one among the hundred sons of prophets that came to him at Bethel and at Jericho. There Elijah was called Elisha's head and master twice by the sons of the prophets. (2 Kings, ii, 3 to 16: also 12 in particular): where Elisha called Elijah "my father" twice. It appears Elijah was the father of both Elisha and the sons of the prophets. Here is another thing (to be found in the 15th verse): when those sons of prophets saw Elisha part the river and go over, they said, "The spirit of Elijah doth rest upon Elisha," and come to meet him, and bowed to the ground before him. Here we see the difference between the approach of those sons of prophets to Elisha before and after he was filled with the spirit of Elias or Elijah—as the angel said to Zacharias his son, John, should have both the spirit and power of Elias (Luke i, xvii)—which was surely the same spirit that Elisha received of Elijah.

CHAPTER XXIII.

All can see Cain had, by the decrees of God, the rule and kingly power as a blessing of the first-born—and it descended down to Ephraim, as before mentioned. And also find the priesthood and burnt offerings that belong to Abel, to do sacrifice with—the priesthood descended to Abraham. And also find the sacrifice continue in Abraham's seed to Jacob, who prevailed to Israel, even to the princely power. After the patriarchal blessing went to Joseph and Ephraim, the building of altars and burnt offerings ceased in Israel, until we find Jethro and Moses offering sacrifice. Here we find the priesthood was lost in Israel until Moses brought it to them, as we said before. The priesthood and the first-born blessings are two things; yet they may go together, as before mentioned: they may exist in two families.

as in Cain and Abel—as the priesthood did cease with Jacob, and did not exist in Egypt among the children of Israel. But the first-born blessing went from Joseph with its anointing oil to Judah, even to David, who prevailed to the establishing of it; even to the ruling and princely power that Cain lost, and Jacob prevailed to. We find Jacob blessed Joseph, and said, from thence is the shepherd, the stone of Israel, or from Joseph to Christ, through and by the princely power that Jacob prevailed to, and confirmed by pouring oil and anointing a stone, and gave this power to Joseph, and it was established in David by the anointing, and its establishment and fullness obtained by Christ, the son of David. We find three distinguished families that this blessing went to in Israel, after it was prevailed to by Jacob: First, to Joseph; second, to Aaron, then to David and their sons. Here we find the princely and patriarchal power descend from Joseph to Christ—as it descended it prevailed to new and renewed covenants, and increased in power. Aaron had all the first-born of Israel and blessings and covenants from Moses' line of priesthood, which was consecrated to him by anointing, and after that to David by anointing. So Joseph was first, great and powerful; and Aaron was second and greater, and David was last and head of all. Thus (the last) was first, and first last, as John the Baptist said concerning Christ: "He that cometh after me is before me, because he is preferred before me." Here we find, notwithstanding Christ came after John, he was before him in preference, as we find it was with those three above named families and sons. If this was not true, and the patriarchal and princely power did not descend as before mentioned, what was the meaning of Jacob when he blessed Joseph and said, "From thence is the shepherd the stone of Israel?" (Gen. xlix, 24). You will find before that (Gen. xlviii, 3), where Joseph came to his sick father. The first thing Jacob said to Joseph was, "God Almighty appeared unto me in Luz, in the land of Canaan and blessed me," which we find he did: (Gen. xxxv, 6): and in the 14th verse we find Jacob, which was called Israel, set up a pillar of stone and poured oil on it after Jacob referred Joseph to that vision and that revelation. He then blessed Joseph, and said to him, "From thence is the shepherd the stone of Israel"—surely from Joseph to Christ, as above written. This blessing of Jacob's to Joseph and his two sons made them great: in particular, Ephraim, as he was the first-born, or, in other words, he was given the first-born blessing, that was moved from Reuben for defiling his father's bed, and given to Ephraim. We do not wish to be understood that this blessing that went from Joseph and Ephraim to David, was the priesthood that Abel had, but the rule and patriarchal right that Cain lost and prevailed to by Jacob, and established in David, and secured and made sure to him and sons by covenant: but the priesthood that Abel had, by which he offered sacrifice, descended with its sacrifices to Jacob—but we see no sacrifices offered or altar built by or through Joseph. There it appears the priesthood was lost in Israel.

The next we see of the priesthood and sacrifice and altars was made by Jethro and Moses, yet this first-born right and rule that Jacob prevailed to and gave to Joseph and Ephraim—this made him God's first-born, and great in Israel. We find Joseph and Ephraim blessed —both by Jacob and Moses. They were great in giving more lands and great inheritances than Jacob's other sons, as well as other blessings; and also in multiplying and becoming a great and mighty nation, with great spiritual strength. "Even his horns shall be like the horns of unicorns:" with them he should push the people together to the ends of the earth. They are the ten thousands of Ephraim and the thousands of Manasseh. Here we find they were mighty in number and mighty in spiritual strength. With their great numbers they will be mighty in pushing the people together at the end of the earth. Jacob's blessing to Judah was different. He said Judah should have the scepter, and a law-giver until Shiloh come, and unto him the gathering of the people be; and also said Judah's hand should be in the neck of his enemies, and his brethren should praise and bow down to him. Here we find Ephraim, with his great power and numbers, would push the people together, while we find they were gathered to Judah. Here we find the people were pushed together by Ephraim and gathered to Judah. Jacob's blessing to Levi and Simeon were included in one blessing, as they were together in the cruel slaughter of the city and its chiefs—even Hamor and Shechem. Gen. xxxiv, 24. For that reason Jacob said, "Oh, my soul! come not thou into their secrets unto their assembly." By this we find Jacob's soul or spirit at his request would not come unto their secrets—even to their assemblies—which surely was true: yet his spirit saw them scattered in Israel. This was true. Simeon's lot and land fell to him in the division of the land by Joshua in the out boundaries and unsubdivided part of the land of Canaan. It seems Simeon never got a permanent settlement on the land that fell to him in Canaan, but was scattered among the other tribes. And we also find Levi's residence was in cities and their suburbs, scattered among the other tribes of Israel; but there was a secret about them that Jacob's soul or spirit did not come to, as he said in the blessing to them. "Oh, my soul! come not thou unto their assembly."

CHAPTER XXIV.

A calf was the Egyptian's god to worship. They did that in their great temples, which worship Israel was accustomed to when they were in Egypt. While Moses was on the Mount receiving the law, the children of Israel called on Aaron to make them gods to go before them, and Aaron made a calf and built an altar, and they brought and offered burnt and peace offerings to the idol and sat down and ate sacrifices offered to the idol, and drank and rose up to play, after the custom of Egypt. Exod. xxxii, 1 to 8. After Moses implored God's mercies on the people and had destroyed the calf and rebuked Aaron,

who said they were set on mischief, and he had made the calf at their request (Exod. 26 to 30), he then stood in the gate of the camp and said, "Who is on the Lord's side, let him come unto me;" and all the sons of Levi gathered themselves together unto him. Exod. xxxii, 27 to 30, as follows: "And he said unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbor. And the children of Levi did according to the word of Moses: and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother: that he may bestow upon you a blessing this day."

Thus the Levites consecrated to themselves a great blessing, in that they did hear and obey what the Lord God of Israel said to them by Moses, not only in coming out to Moses on the Lord's side when all the other tribes refused—in that all the other tribes stood back in rebellion and stubbornness—but also in every one of the Levites, taking their sword and slaying his neighbor, and companion, and his brother: the Levites by this sacrifice of their sympathy and love and affection for their brothers, for the fear wherewith they feared the Lord, and took the sword and made an atonement for the sin of their making and worship of the calf. By this sacrifice and atonement the Levites secured a consecration and blessing that never will be blotted or done away, but will have an everlasting existence We find a remembrance of this in Mal. ii. 4 to 8. Yet it had its bounds and place. This did not give them the place of David nor give them the priesthood of Aaron, but atoned for the sins of Aaron, the head and father of their tribe, as well as atoned for all the tribes of Israel for their making and worshipping the golden calf, and secured to them the priesthood in their tribe, and their names to be named upon the priesthood similar as the names of Abraham, Isaac and Jacob were to be named always upon Israel.

After all this, we find some of them were not satisfied to stop at that. Korah, a descendant from Kohath, one of the three sons of Levi, son of Jacob—his father was Izhar, one of the four sons of Kohath, and Moses' and Aaron's father were brothers—which would make Korah cousin to Moses and Aaron and the fourth generation from Jacob. We find Korah, Dathan and Abiram gathered two hundred and fifty great men against Moses and Aaron (Num. xvi, 5). Moses said to Korah, "To-morrow the Lord will show who are his, and will cause him to come near unto him whom he has chosen." Moses then proposed a test by which he would show who was chosen (Num. xvi, 6 to 12). Moses said, "This do: take your censers, Korah, and all his company, and put fire therein; and put incense in them before the Lord to-morrow: and it shall be that the man whom the Lord shall choose he shall be holy." Moses said, "Ye take too much upon you, ye sons of Levi;" and Moses said unto

Korah, "Here, I pray you, ye sons of Levi, seemeth it but a small thing unto you, that the God of Israel has separated you from the congregation of Israel, to bring you near to himself to do the service of the tabernacle of the Lord, and to stand before the congregation to minister unto them. And he hath brought thee near to him, and all thy brethren, the sons of Levi, with thee; and seek ye the priesthood also? For which cause both thou and all thy company are gathered together against the Lord; and what is Aaron, that ye murmur against him?" The rebellion was not so much against Moses as it was against Aaron's right and preference to the priesthood, as we find Moses said to Korah, "Ye sons of Levi; ye take too much upon yourselves." He also said to those sons of Levi, "Was it a small thing that the Lord God hath separated you from the congregation of Israel to bring you near himself to do the service of the tabernacle, and to stand before the congregation to minister unto them?" We find by the above that Korah and his company were not satisfied to let Aaron have the priesthood, but they claimed it themselves. They were not satisfied to stop so near the head of their tribe—so near the priesthood of Aaron. For that usurpation, it appears Moses said they had gathered together against the Lord, but when the test came on that Moses proposed, they put in incense and fire in censers—even the two hundred and fifty rebels—and Korah and his other two presidents were swallowed up in the earth, and the two hundred and fifty rebels who attempted to burn incense were burnt, and their censers were made a covering for the altar for a sign and memorial to Israel, that no stranger, who is not of the seed of Aaron, be not like Korah and his company. The children of Israel then murmured, saying to Moses and to Aaron, "Ye have killed the people of God" and all the congregation of Israel rose up in rebellion, and there were only a part of them saved—and that by Aaron's burning incense that he run among them with. That repeated rebellion was stopped by another test, which was made this time by rods of each tribe, even twelve rods. Aaron's rod bloomed and yielded almonds. In this way the Lord quite stopped the murmurings of Israel, and decided the question who of them was the man the Lord had chosen, and then they laid up Aaron's rod in the tabernacle for a witness against the rebels. Here are two evidences that Aaron and sons were the men God had chosen, and the only ones to burn incense, both in the test of the incense pans to cover the altar, and the test of Aaron's rod laid up in the tabernacle.

CHAPTER XXV.

We find by the above that Korah's high and honorable place the Lord consecrated to him was his destruction, and not only his, but other Levites, as well as thousands of all the other tribes of Israel; but that did not affect the covenants and blessings and consecration of the other Levites that did not rebel, but proved them faithful—in that

they kept out of the rebellion and in their place, and would not hear to a temptation that did destroy Korah and his company, and were satisfied with what the Lord consecrated to them. Joseph and his two sons (in particular Ephrahim's blessing given by Jacob and Moses) were great in good countries, and good lands, and bountiful productions, and in great numbers and spiritual strength. We find the sons of Aaron received a blessing that came through them in their first-born blessing, and even they shared with them in their good lands, while the sons of Aaron had cities and suburbs for an inheritance.

We find this first-born blessing descended to Melchisedek, who was the king of Salem, from Cain, with its princely power. He had both the priesthood and the kingly power; as we find Paul calls him both a king of Salem and high priest of God. Melchisedek ordained Abraham to the Melchisedek priesthood, and blessed him with the first-born and kingly blessing. Paul says the Levitical priesthood was a descent in Abraham's loins. Paul also says the Melchisedek priesthood, that our Lord brought back to Israel again, was not by descent. Abraham prevailed to the princely power, blessing in the slaughter of the kings and their armies and in bringing back the spoil to where it belonged—even to the king of Salem. Jacob after that prevailed to a new and everlasting covenant which belonged to it when he wrestled with God. After all these prevailing covenants were added to this great blessing, it was given to Joseph and Ephraim as a gift—not for anything Joseph had prevailed to, or had any inherited right to. The right of this first-born blessing was Reuben's, but was given to Ephraim for Reuben's transgression. If Reuben had not transgressed, Joseph would not have got it. It was a gift to Joseph and sons. It belonged to another by right, and moved for transgression and given to them. Joseph's father, Jacob, received it by purchase. He prevailed to the great power of the blessing and gave it to Joseph and sons—even Reuben's birthright, with all it had prevailed to—yet it was a gift to Joseph and sons. This blessing made Ephraim God's first-born. After that the Lord took all the first-born in Israel and gave them for the Levites for a recompense for the first-born that he had slain in Egypt; then for the fear and atonement the Levites made for the worship of the calf and for the atonement that Aaron made for Israel in the rebellion of Korah, and also by Phinehas, who made an atonement for Israel for their adultery and idol worship of Baalpeor, the Levites, for these atonements and reconciliations, received renewed and everlasting covenants to Aaron and Phinnehas. It went to Judah, and by the anointing it was prevailed to; and also the Levitical priesthood was confirmed on Aaron and sons. D. and C., §4, ¶ 3.

So the first-born blessing increased in power with renewed and everlasting covenants from the king of Salem—even Melchisedek, down to Ephraim—who received this blessing with all its former covenants, which made him great in this blessing. But when this blessing descended from him to David, it still advanced and increased with its new and additional covenants down to David, and David prevailed to

the establishment of it in him and in his sons forever. Yet, there was Isaac, who had Abraham's blessing, with all the additional covenants that Abraham had prevailed to; and Jacob received the same blessing from Isaac, which made Jacob's blessing the same as Isaac's. When Abraham gave his blessing to him—as we find Isaac did not prevail to any additional covenants—then Joseph and sons received Jacob's blessing with the additional covenants that Jacob prevailed to, which made Joseph and sons greater than all who were before him, except his father, Jacob, and then it went to Aaron and sons, and then to David and sons—as before mentioned—with all its new and additional covenants, that were prevailed to, as before mentioned. 1 Chron. v, 1 to 2. It is evident there was a great difference between Jacob's children and Abraham's children—all of Jacob's children were of the covenant people, and on all of them were the name of Abraham, Isaac and Jacob—even called the children of Israel—while we find in Isaac shall the seed of Abraham be called. While we find none but Isaac was reckoned in Abraham's seed, although Abraham married another wife after Sarah, his first wife, died, and had several children by her. We find Joseph received the blessing the same as Isaac and Jacob, only Joseph's sons, that then were present with Joseph and before Jacob, were included in the blessing. While we find Isaac and Jacob had no children when they received the blessing. Surely the genealogy was not to be reckoned in any one family in Israel after Joseph and sons had received the gift of the blessing, but after that the blessing went to all the first-born in Israel, as before written. If that were not true, what was the cause that Jacob's children were not like Abraham's children, who were not all reckoned in Abraham's seed? If that was not the case, all the sons of Jacob, except Joseph, would have to be rejected and not reckoned in Jacob's seed, the same as Esau and all the sons of Abraham, except Isaac. 1 Chron. v, 1 to 2. "Now, the sons of Reuben, the first-born of Israel, for he was the first-born, for as much as he defiled his father's bed, his birthright was given unto the sons of Joseph, the son of Israel, and the genealogy is not to be reckoned after the birthright, for Judah prevailed above his brethren, and of him came the chief ruler." Surely David prevailed to that blessing that Jacob gave to Joseph and sons and then went to all Israel, as before written. This blessing as it descended in those who prevailed to new and everlasting covenants, even as Abraham did in his slaughter of the kings, and their armies, and in Jacob's fear and wrestle with God, and in God's slaying of all the first-born in Egypt, and in the Levites coming out on the Lord's side, and in their slaying their brethren and neighbors, and even their son and father and mother, if they were found in the idolatrous and rebellious camp of Israel. Exod. xxxii, 29; and also Deut. xxxiii, 9. In David's long trouble and faith, and faithfulness, and then in Christ, who prevailed to the fullness and perfection of this blessing, we also find Abraham in the trial of his faith and in the sacrifice of his son on an altar, he secured to his seed the priesthood. Although it

was lost in Egypt, yet it was brought back by Moses It was not confirmed to the first-born but descended from one righteous man to another. Where the first-born was a righteous man and the most righteous, it descended with the first-born blessing. It was brought back to Israel again in Christ, in whom it did originate; also in whom all the fullness and perfection of both the priesthood and first-born blessing did center—as before written—which made him a perfect and great high priest, and King of Kings, and Lord of all We find Melchisedek had the same blessing and the same priesthood, and was a king, yet he was not equal to Christ or even equal to David in the kingly and princely power, because it did accumulate new and everlasting covenants, even in Abraham and Jacob and the Levites, and Aaron and sons through Phinehas to David and to Christ, who was so much greater than Melchisedek in that—he had the fullness of all the covenants obtained in Israel, and then by his own blood, He, the great High Priest and King of Kings, made the greatest of all atonements, in whose blood our garments can be washed and made white.

CHAPTER XXVI.

The question is now, why did not all the children of Abraham receive the blessing the same as Jacob's children? Sarah, Abraham's wife, had a maid, and she gave her to Abraham to raise up seed to Sarah and Abraham, the same as Jacob's two wives did to raise up seed to Jacob. Sarah was of the same family that Abraham was—the same as Jacob and his wives were—all of the same family and the same descent. The blessing and covenant were given to Abraham and Sarah the same. Gen. xvii, 15 to 16. Yet Sarah's maid servant's son was not reckoned in Abraham's seed, even Ishmael. Jacob's wives' maid servant's sons were reckoned in both Abraham's and Jacob's seed. Surely Abraham's wife had the same thing in view that Jacob's wives had—that was to raise up seed by their husbands to their own name, and to inherit their father's blessing and covenants —and those maids who raised up those sons with the same view and with love to their mistress and love to those covenants were included in the reckoning of the seed of Abraham and children of Israel, notwithstanding they were illegitimate sons. Also see Joshua v, 25, Where Joshua saved Rahab, the harlot, for her friendly and kind feeling and love to Israel, which she showed in saving the messenger who was sent to spy out Jericho, and she had a descent and an honorable and memorable name in Israel. Also see Ruth, the faithful daughter of Moab, who left her country and her father's house, and her kindred, and would not hear or consent to her mother-in-law's pleading, and insisting on her to go back to her father's and to her God. But Ruth lifted up her voice and wept, and said to Naomi: "Your God, is my God; and your people are my people; where you live, I will live, and where you die there will I die: nothing but

death shall part us." So she was contented to glean the fields for a living in the land of Israel, to be with Naomi and with Naomi's God and her people.

All Bible readers know the name and fame that this Moabitish mother obtained in Israel for her love and care for God's covenants and his covenant people; and by her unshakable confidence in Israel's God she obtained a blessing and was a mother that but few in Israel excelled. We find in Moses' law the children of Israel were forbidden to marry Gentile wives, which the Lord said if they did they would turn their hearts away from Him to other gods—which they did when they married heathen wives—as we find Ahab's (king of Israel) wife Jezebel did turn his heart to Baal, and Solomon's gentile wives done the same to Solomon, and Sampson's gentile wives destroyed him; also we find Judah married a Canaanite wife. Where is any descent of those women's children in Israel? We find Judah's children by the Canaanite wife cut off, we see no descent in Sampson, and the descent of David was nigh being cut off twice for marrying in heathen families. It was the covenant that God made with David that saved Solomon's sons from being cut off, and only one of the twelve tribes left to his son to keep his covenant with David. Again, in David's sons marrying with the house of Ahab, king of Israel, and Ahab had married a heathen king's daughter. For that David's descent was almost cut off, and his covenant with David was only saved in one infant son. He was hid by the high priest's wife This infant son was the only survivor left of the two kingdoms which was the house of Ahab and the royal sons and seed of David. This daughter of Moab, and Canaanite, was like the women of Samaria that come to our Lord and through their faith and care obtained a covenant and blessing and descent in Israel, while we find a daughter in Israel not allowed a descent—even the wife of David, Saul's daughter. Her heart was not with God's covenants to David, but with her father. Like the Gentile women who married in Israel, they were looking and whining after their father and his God, and in that way turn away their husbands' hearts to their father's God. For that the God of Israel would cut them off and would not suffer them to have a descent in Israel. David's wife, Saul's daughter, was, like them, looking after her father and his right to the kingdom. None of his wives could see that David had done anything wrong but Saul's daughter, who saw a great fault in David's dance before the ark, for her heart was with her father, and not with her husband nor with the covenant that God gave her husband. When she saw her husband and all Israel rejoicing, and David, her husband, dancing before the ark in a place he had superseded her father to, it caused her envy to raise up in anger, and she could not wait until David got to his house, but met him in the yard with an insult for his rejoicing. David understood what was the trouble with her, and said God had chosen him in preference to her father Because of her evil heart, and for her whining after her father's house, the Lord cut off her descent out of Israel.

Here are two things to be seen. One thing is, by this example the reason given why the children of Israel were forbidden to marry Gentile wives. All nations of any note had their gods, and their temples and altars, with their sacrifices, and their priests and elders. Those Gentile wives who married in Israel would insist on their worship and sacrifice to their fathers' god until they turned their husbands' hearts unto other gods. By this we find the mighty influence women have on their husbands' hearts. The heart is what the Lord always looks upon, and requires of them to hear and give glory to Him. There is another thing here to be noticed—that is, an Israelite woman's descent cut off out of Israel for profanity and disrespect to God's servant and His covenant, while we find the two Gentile daughters, for their love and respect to the same God and His covenants, have a descent, and were the foremost mothers in Israel.

CHAPTER XXVII

We find Abraham had six children by Keturah, his last wife, and Ishmael, (his first wife's maid's) son. They did not receive the blessing as Jacob's children did; neither were they reckoned in Abraham's seed, as Jacob's children were. Surely, one cause was Hagar's, Sarah's maid, which Sarah gave to Abraham to raise up seed to the covenant that God gave to them—even to Sarah and Abraham. Hagar, Sarah's maid, profaned the covenant given to her mistress, in that she despised her mistress in her lifting herself up above her in haughty pride. For this her descent had no reckoning nor blessing in Abraham's seed; also Abraham's children by his last wife, Keturah, had no reckoning in Abraham's seed. Surely, there must be a united faith, love and interest in God's covenants with Abraham and his wives to have a reckoning and descent in Abraham's seed. For that reason it was necessary for Abraham and his wife to be of the same family to have that effect, the same as it was necessary for Isaac's and Jacob's wives to be of the same family to have the same effect. For that reason God gave the warning in the law for Israel not to marry in Gentile nations, as the hearts of those Gentile wives would be with their fathers, and their worship, and their father's god. We find Abraham obtained a wife for his son Isaac out of his father's family, yet he himself married the second wife in Canaan. Her heart and love was not with him and his family's covenant, as Sarah's (his first wife) heart was. For that reason her children did not receive the blessing, and were not reckoned in Abraham's seed. Also Jacob's two wives were of the same family—even of the same family that Abraham and Sarah, his first wife, were; which their interest and glory caused their hearts to be with Abraham's and Sarah's covenants, for which reason there was a strife between them to excel in the glory of those covenants. In their zeal they gave their maids to Jacob to raise up seed to them, which their maids received it as such at their hands for that united love and zeal for the covenants God gave to

Abraham and Sarah. All their children were reckoned in Abraham's, Isaac's and Jacob's seed, while we find Ishmael's and Abraham's last wives' children received no blessing nor had any descent or reckoning in Abraham's seed. We find Gentile wives' hearts are with their fathers—for that reason it was not God's will for Israel to marry them.

We find Jethro's daughter was only partially united with Moses, her husband, in bringing Israel out of Egypt to their promised land. Moses took her and his children on his mission to deliver Israel out of bondage and lead them to their promised land. When they were on their way they stopped at an inn, where the Lord was near slaying Moses for not circumcising his sons. His wife had all the strength that was left between them to perform the operation of circumcision, which she did with a sharp stone. That was too much for her; she complained of Moses and that bloody way of doing, and took her children and went back to her father.

As Moses received the priesthood from her father, she had some interest with Israel; and Moses, her husband, by reason of the priesthood, obtained of her father. Yet, when a trial and adversity came it showed where her heart was. She took her children and went back to her father's; yet for her father's priesthood and Moses' right of descent in Israel, her sons by Moses had a blessing and a descent in Levi but no right to the priesthood that Moses consecrated to Aaron and sons.

Extract from a Communication written by Sidney Rigdon, and sent to Israel Huffaker, February 8th, A. D. 1870.

* * You have doubtless before this had the word of the Lord sent through Brother Post to you. You will see by that that the duties of your high and holy calling are increasing on your hands; and you must prepare your heart to go as the Lord requires, come what may; for so those have had to do who have gone before you. * *

Extract of a Revelation from Sidney Rigdon, sent October, A. D. 1871.

* * Let my servant, Israel, consider duly the relation he bears to this second administration under the rule of the Book of Mormon, of which mention has been made (§ 85, ¶ 3); for all must see the fate of the first, for behold destruction and desolation layeth them waste, and unless those of the second administration take heed to what they receive, they will also perish. Therefore, let my servant, Israel, who is troubled about much serving, arise, and come to the assistance of his brethren in bringing into existence this second administration, and if he fulfills the duties of his high and holy priesthood, he will press into the service of his God, who has called him, with a ready mind and a willing heart before the Lord his God, calling on the Lord day and night for the spirit of wisdom to aid him, that he fail not. Let him be found at his post as one of the presidents of this, the second administration, teaching and administering in all meekness and lowliness of heart: with firmness of purpose that is not to be changed,

that he may secure unto himself the reward of his holy priesthood, for if he do not these things, he, like those who have gone before him, will fail. * * *

Communication from Sidney Rigdon, March, A. D. 1872

Brother Israel:—Your exceedingly interesting letter was received a few days since. Surely we rejoice with you over your family, and we do more so seeing darkness is so far removed from off the revelations that you can show them the way of life and salvation in the clearest possible way, so that mistake is not to be expected. This matter is of your own priesthood, and your acquaintance with the law of heaven must be perfect enough to give to the minds of all with whom you have to do, a correct knowledge of their duty pertaining to the things of eternal kingdom, since the Lord has accepted your obedience to the law of your priesthood and calls you His Zion. It places you in a situation where you can serve God acceptably, seeing you have done so you can surely continue to do it. For persons under your law to transgress will be sin indeed; but we feel ourselves authorized to believe better things of you, and things which accompany salvation. There is no darkness in the road you have to travel. This darkness was taken off of that road by the priesthood which He (the Lord) had chosen for that purpose, who did so by a sacrifice of [Levi] which you have no idea, but the sufferings and sorrows of that priesthood none of you know nor can know till you go forth to gather the Nephites, the Lamanites and the Jews, for then will come the day of the Lord's power, and also the rage of hell and of heathenism, as is spoken of by all the holy prophets since the world began. When the time comes for the gathering of the covenant seed then will come the endowment spoken of ever since the Book of Mormon came forth, and it will not come till then. So we understand it. * * *

[*Communication from S. Post, August* 13*th, A. D.* 1868.]

* * A revelation has arrived giving your lineage. You are of the lineage of Aaron, the brother of Moses, and in the line of the first-born. This entitles you to sit as a judge in Israel Before this came we had a communication showing what I had written to you, that you were entitled to be ordained prophet, priest and to consider you as a member of the first presidency. * * *

[*Revelation given by Sidney Rigdon, August* 12*th, A. D.* 1868.]

"Behold, saith the Lord to the members of the quorum of judges in Zion, concerning my servant and your brother, Israel, that he is a descendant from Aaron, who held the priesthood in Israel, and in the line of the first-born, and to him belongeth the bishoprick of Zion by right of covenant, and none can deprive him of it. He can demand it, and Zion must yield to the demand. Let him, therefore, take the office which has been secured to him by coventant by his original progenitors (D. and C., § 103, ¶ 38), first I give unto you Hiram Smith to be a patriarch unto you, to hold the sealing blessings of my

church—even the holy spirit of promise—whereby ye are sealed up unto the day of redemption, that ye may not fall, notwithstanding the hour of temptation that may come upon you."

[*Patriarchal Blessing of Israel, son of John and Priscilla; Born Wayne Co., Ky., June 9th, A. D.* 1841.]

Brother Israel:—I lay my hand upon your head in the name of Jesus of Nazreth, to place and seal a blessing upon you touching your lineage, priesthood and right, inherent according as the spirit shall indite the matter, manifesting the will of God concerning you—touching the most important points of your days of probation. Behold, I say unto you, Israel, you shall be blessed in this last kingdom, which is set up and shall be established in this eleventh hour, and you shall possess the spirit of prophesy and revelation, and shall bear testimony unto this generation, having a dispensation of the gospel unto Gentile and unto Jew. This is a blessing in answer to the desires of your heart, and your meditations upon your pillow and your contemplations in your moments of serious reflections, and you shall be blessed in your house and habitation, in your basket and store, and in lineage, as also with the blessing of the priesthood and its power of administration and your posterity after you, and shall receive an inheritance in the lineage of Joseph and in the tribe of Ephraim. And if you will be steadfast and faithful you shall have prosperity in your spiritual labors and also in your temporal avocations and in the midst of persecution. You shall overcome your enemies, and be made strong by the hand of the mighty God, and shall be fed by the shepherd—the stone of Israel. And your children shall rejoice in the midst of Ephraim upon the mountains, and they shall perpetuate your name from generation to generation; and your years are numbered and shall be many. These blessings I seal upon your head. Even so. Amen.—*Given by Hyrum Smith, Patriarch of the Church of Jesus Christ. Given February 5th,* 1844. *Recorded in Church Record, Book G, p.* 217.

[We here say to the reader that we keep the original letters that contain these revelations and communications, that are not printed and published in the books, which are transcribed in this pamphlet. They are always open for all to read. The handwriting will show at once who wrote and sent them.]

For ordination of Sidney Rigdon, as before mentioned, see "Times and Seasons," June 1, 1841, p. 43—an editorial announcement through the organ of the church: "We have to announce that Sidney Rigdon hath been ordained a prophet, seer and revelator."

We will now make another extract on ordination, and quote from the "Times and Seasons" of Sept. 8, 1844—a speech of William Marks, president of the stake of Zion at Nauvoo. He says: "I laid my hands on brother Sidney with brother Joseph, and he ordained him to be prophet, seer and revelator."

Phinehas, the angel high priest, to his son and descendant: "Behold! I am Phinehas, the son of Eleazar, who was the son of Aaron; and according to the law and power of the holy priesthood, which priesthood has power as ministering angels when they maintain their priesthood in the flesh, during all their period of fleshly existence in purity. I, Phinehas, being of the high priesthood, and having been adjudged by the courts above as one who had honored the holy priesthood during all my days; I obtained the privilege and power of ministering to those in the flesh who have obtained and were consecrated to the priesthood. Therefore, I, Phinehas, speak to you, my son in the priesthood, as a father to his son, knowing the character of your calling and the solemnity of its influence, and the manner in which you will be assailed by the devils of the adversary, that he might bring you under condemnation and cast you down at his feet; to preserve the priesthood of His church from being overcome by the devil, the Lord of Zion has given a law, the strict obedience to which will shield them against all the subtile artifices of Satan, and enable them to overcome the devil, the world and the flesh. Unless the strictest regard is paid to every word the Lord has said none prevail. All who will eventually reach the triumph and glory of the high calling of God, do so only through perfect obedience to the Lord's requirement, and none have ever failed who have obeyed His law. Israel, let me speak to you in plainness, for plainness becomes the house of God; it is your glory to be the first of our order who has found the place in the house of God which belongs to the priesthood of Aaron; and it is a matter of eternal consequence that you should be an example to all who shall follow after. Some one of our order must and will occupy that place; but woe be to you if you should fail. It is the law of your holy priesthood that he who has received that place and fails, his failure is eternal; eternal condemnation takes him as its prey, and he is cast down to hell, to rise no more, and be overwhelmed with horrors, weeping, wailing and lamentation everlasting. This hope perishes at the mouth of the yawning gulf, and despair—which will be his forever—will stare him in the face with ghastly dismay. I who speak to you am Phineas, one who occupied the priesthood with Moses in the wilderness after the death of my father, for he was such to both you and me. I therefore know the character and responsibility of the calling, the solemnity of its duties, and the strictness of its laws. As a high priest in the Zion of God, you cease to be self-disposing—you are the Lord's, with all you have. The Lord claims the entire control of all things pertaining to you as a high priest in the house of God. The Lord requires that your confidence should be placed on him, and that you take Him as the man of your council; that you will do nothing only as He directs. When you go to do anything, inquire if the thing you do is in fulfillment of the duties of your priesthood. If it is not, it will be a damning sin to you, because it was your duty to have known what is of right according to the law of your priesthood. It is an indispensi-

ble duty to yourself—to your God and to Zion—that you study the law of the priesthood that you are ordained to, and act in accordance thereunto. To this end it is important that the priesthood should have stated meetings for the purpose of perfecting themselves in the law and duties of their calling. At those meetings each one should come as well prepared as he can to throw in his mite to the general fund of knowledge. Leaving everything else, seek the wisdom and knowledge which pertains to the priesthood. It is for you to know, so you can teach it to others, the vanity and corruption of the things of this world—to lay up treasures of this world is to hoard up damnation to your own soul. Remember this, O! Israel, and escape from it as you would from a raging pestilence, or a burning flame. Yea, more, an undying vengeance. I say to you, Israel, what I know: You can do nothing, no difference of what character it is, but it will result in your condemnation, unless it belongs to the law of your priesthood. Turn your attention to what you may, and under whatsoever obligations you may fancy to yourself, you are not to do so unless it fulfills some of the duties of your priesthood—to you it will be sin unto condemnation. The law of the holy priesthood is summed up in these few words: "*Thou shalt love the Lord, thy God, with all thine heart, might, mind and strength, and Him only shalt thou serve.*" And the Lord claims to himself the right of declaring unto you what you shall do in order that you may serve Him, and not be ensnared by the devil. Oh! Israel, remember who has spoken these things to you. One of your forefathers in the line of the priesthood to which you, by birth, belong. One who shall see you in the world of spirits, and you shall then see and know him—who by this, and through this, has spoken to you. Where, Oh! where shall I see you in that day of awful solemnity! Shall we strike hands with eternal joy, or shall I see you sink into the gulf of eternal woe, howling in horror and anguish? This will be your fate unless you give heed to every word of the Lord spoken to you. Amen. I, PHINEHAS.

BROTHER POST:—You will see to having the above copied and sent to I. H. I am authorized by the author to say to you that it belongs to all the priesthood, and that you will act accordingly.

January 1*st*. 1874. SIDNEY RIGDON,
PHEBE RIGDON.

We here say to the reader, who has read this pamphlet, what are God's covenants? Are they essential to salvation, to understand and keep them sacred? If it is, how can you disallow and profane the covenants of Levi? If you do not understand them, take your Bible and learn what they are, and see if it belongs to that covenant to teach, and by that teaching make the crooked straight and bring those that erred to understanding, and those that murmur to learn doctrine. If it does not belong to that covenant, where is the covenant it does belong to? Our Lord said to the rulers of the Jews.

"Was the testimony of John from heaven, or of men." They dare not to say of men, for fear the Jews would stone them. Why? Surely because it would be disputing John's teaching, which belongs to his priesthood to do.